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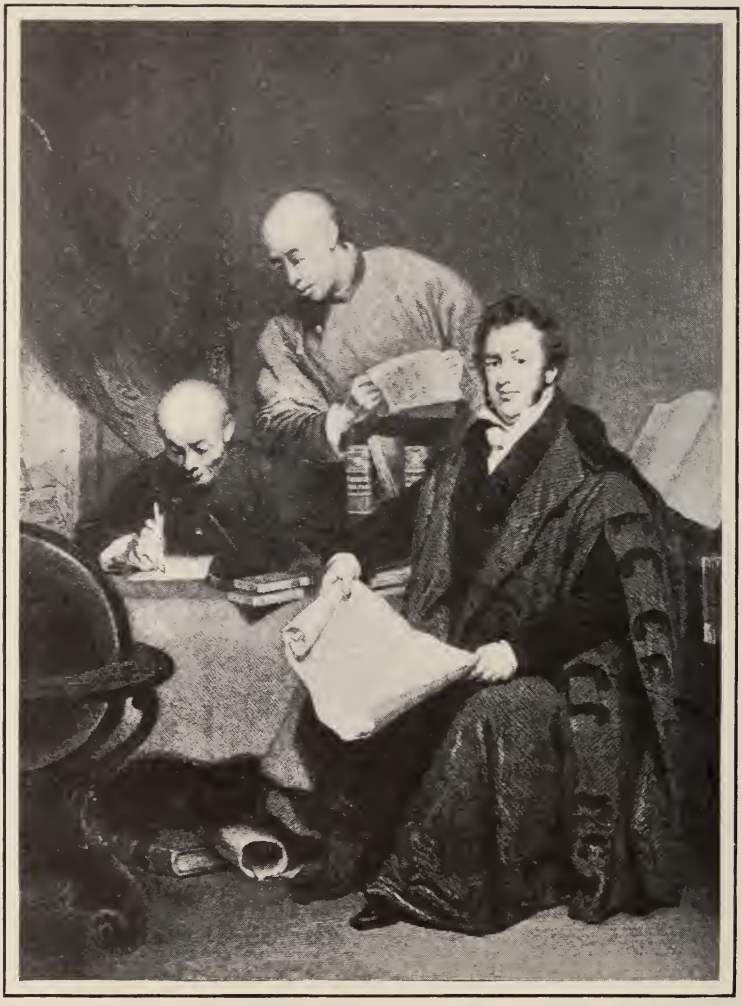

DR. ROBERT MORRISON AND HIS CHINESE ASSISTANTS TRANSLATING THE BIBLE ONE HUNDRED YEARS AGO

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SIGNS OF THE TIMES

THE DOWNFALL OF RELIGIOUS DESPOTS

Several instances have occurred of a collapse of religious adventurers. In fact, to any one who has read modern history, the ruins of the schemes carried to partial completion and overwhelmed with sudden exposure and failure, abound on all sides.

In London, at Stoke Newington, Rev. Mr. Piggott's *Agapemone*, or Brotherhood of Love, has come to grief. A beautiful church is falling into ruins, absolutely deserted, with its cherubic figures standing on the four corners of its massive tower. Mr. Piggott has vanished and left only this trace behind, the monument of silly women who were completely under his control, until the whole institution became a stench in the nostrils of the community and popular indignation, aroused by the conviction or suspicion that Agapemone was only another name for Seraglio, drove him and his followers out of town.

DOWIE AND ZION CITY

Then there followed the downfall of the American adventurer, John Alexander Dowie, who is believed to have accumulated wealth, squeezed out of gullible followers, to the total of $25,000,000. This self-styled "Elijah—Messenger of the Covenant"—grotesque high priest of a modern Zion, —recently died, a mere wreck. His last appearance before a couple of hundred of his former adherents was too sad and tragical to be laughed at, yet too ludicrous to be thought of without a smile. Doctor Dowie was a remarkable personality, and his career had about it a romantic uniqueness that suggests sublimer possibilities but for misdirected ambition and avarice. Some ten years ago he founded Zion City on the shores of Lake Michigan, and the population swelled to nearly 10,000, with factories and other industrial institutions that promised prosperity. But, to-day, instead of wealth, a pall of debt, estimated at over $6,000,000, casts a gloom over the entire enterprise and bankruptcy threatens.

The turning point in this romance of failure was found in the invasion of New York City three years since. With a great flourish of trumpets and display of banners, these Illinois Crusaders advanced on the metropolis, to convert "the wickedest city in the world." Madison Square Garden, with its immense auditorium, was the mission center. But after a series of tirades, low and coarse and offensive, this costly pilgrimage was converted into a humiliating retreat, with only two results: popular contempt and a loss of nearly $500,000; from that day Zion City and its schemes went down until last Christmas, when the great Elijah "raved incoherently" before a few survivors of his great body of adherents and it became sadly evident that the end had come.

SANDFORD AND BEULAH HILL

Meanwhile another "false messiah" and arrogant pretender was coming to grief in the State of Maine. Sandford had built his great Shiloh temple on the sand hills near Durham, at a cost of $100,000, beginning in 1893 to lay its foundations with his own hands. He incited his followers—the famous "Holy Ghost and Us" Society—to pray, and watch for the answers to prayer, while he carefully planned to have remarkable answers come just at the right time to keep up the sham, and impose on a credulous band of adherents.

Again, he succeeded in getting a few men and a lot of hysterical women to follow his lead. So complete was his spiritual hypnotism that he got people to sell all they had and give to him, while he went around the world and spent the money as he pleased. He sent agents abroad to gather men and women for a faith colony. He imposed arbitrary fasts of long duration, and ceaseless vigils of prayer, and pretended to faith cures, and even to raising of the dead. When the people began to see through his impostures he posed as a martyr, and throve on persecution. His claims became more audacious when disputed and he declared himself God's vicegerent and ruled with an iron scepter his half crazy adherents. Then again came the tragical ending; in a deserted "Beulah Hill" with its great buildings —rats made their nests in the prayer minarets.

When the governor of the State ordered an official investigation, Sandford's assistant, known as "Moses" Holland, with a few half-imbecile followers, were all the remnants of this New Zion. Sandford's shrewdness had eluded investigation, and he had his hoards in safe bank deposits, while his gullible assistant and few surviving followers still prayed day and night, often on the borders of starvation. And now Sandford and Holland become admirals for a "Holy Fleet," and with seventy dupes put to sea, and go to Jaffa, there to settle down and await the Lord's advent! while at home the Maine officials are trying to wind up the affairs of this "Holy Ghost and Us" organization!

OTHER RELIGIOUS SHAMS

What is worse, all of these are but specimens of many modern impostures which bear religious names. The "Holy Rollers" in Seattle, the "Flying Rollers" at Benton Harbor, Michigan, the "Sanctified Church of Adam and Eve" with its shameless nudity, the "Golden Rulers" at Oklahoma City, the "Holy Jumpers" at Wankesha—these are a few of the modern abominations and monstrosities that parade in the name of religion. When will the human race—and even so-called believers—abandon the absurdities of human leaders and come to Him who alone is competent to guide men safely? Alas, that so many who "can not believe in the Lord Jesus Christ," as Napoleon said, make up for their inability to exercise faith in Him, by capacity to believe and follow everything else! Those who tread in His footsteps, go from strength to strength and joy to joy, until they appear in the very city of God to go no more out forever.

JOHN R. MOTT IN KOREA

The Koreans are not far from the kingdom of heaven. Robert E. Lewis, the general secretary of the Y.M.C.A. in Central China, writes that the evangelistic meetings during the recent

visit of John R. Mott were of remarkable power.

A strenuous three days' campaign was held in Seoul. Every hour of the day from breakfast till midnight was marked out for fixt engagements. Six addresses in the open air were not enough to satisfy the people and one thousand in an overflow hall listened to Mott, Morse, and Brockman. In Independence Hall Mr. Mott spoke on the power of Jesus Christ, while H. E. Yun Chi Ho, ex-minister of education, interpreted. Before them was a mass of men sitting on mats on the floor so close together that there was no room to move or change position. The windows were packed, and back from the three entrances large blocks of people were straining to hear. The short incisive sentences were translated into musical Korean, the audience was a sea of fast-fixt eyes, the speaker had reached the conclusion of his powerful two hours' address; the appeal was made, reiterated, explained, emphasized—and then one by one two hundred and more men rose and stood in the presence of their sitting nationals as evidence of their desire to accept Jesus Christ. After a meeting lasting three hours and a half the last group of the 6,000 men wended their way back to the city.

REVIVAL IN NORTH KOREA

Days of blessing have come in Pyeng Yang, writes Rev. W. L. Swallen, and we are overflowing with praises and thanksgiving. First the blessing came to the missionaries at the time of their spiritual conference last August. Then Bible classes were started in many congregations and on December 16, at Chinnampo, fifty miles south of Pyeng Yang, the Holy Spirit was manifested in great power by a large number of earnest confessions of sin. The evening meeting continued for three and a half hours and a great blessing was poured out on all the churches.

The winter training class for men met from January 2 to 15, and Dr. Howard Agnew Johnston's brief visit in September had much to do with the preparing of the Korean Christians for the blessing. This winter class for men enrolled 940 from the various churches throughout the country circuits. Meetings for men only were held in the Central Church every night and congregations ranged from 1,600 to 2,000. The addresses and prayers had for their end just one purpose—that the Holy Spirit would come in power in all their lives. The missionaries met every day at noon and separate meetings were arranged for the women in three places. On Sunday night, January 12, a great many men confest their sins, but not with thorough conviction that broke men up. There were wrestlings in prayer that night.

On Monday night the blessing came. After a short service the whole congregation united in audible prayer which rose and diminished in fervor like the waves of the sea. Then the testimonies began to come. Men were serious now and would stand for hours awaiting for their turn to speak. The meeting continued without interruption until 2 A.M. During that time there was an uninterrupted series of confessions. Nearly every sin in the category of wickedness and crime was confest under the deepest sense of guilt. The next night was characterized by the same kind of proceedings, only more intense. Nor was this mere

emotion; there was no excitement whatever. For two nights the after-meetings, which consisted of prayer and confessions, continued uninterruptedly for six hours. The next day men could be seen confessing to each other on the street. Stolen articles were brought back; stolen moneys were returned; debts of long standing were paid, and the crooked ways were made straight.

The missionaries, too, have come under a wonderful power of the Holy Spirit. The Presbyterian and Methodist missionaries in the city were all together on January 16, and for two hours were under great conviction of sin and unworthiness. All were conscious that the Holy Spirit was present in great power. It is to be hoped that this work will extend out into the country and throughout all others. This is but the beginning.

CHINA, NEW AND OLD

Many are astonished at the great political, social, and educational changes taking place in China. But history shows that when Asiatic peoples begin to move, they move rapidly and in masses. Among other signs of this movement Rev. George Owen reports that compulsory education is to be tried in the province under Viceroy Yuan Shih-Kai, and, if successful, is to be extended to the whole Empire. Hitherto, only about ten per cent. of the boys have ever learned to read even the simplest book, and not one girl in a thousand has learned even so much. What a mighty power in the world an educated China will be!

Another notable sign of progress is the issue in Peking and other places of newspapers in the Mandarin colloquial; and it is now announced that the *Honan Official Gazette* is henceforth to appear in the colloquial for "the benefit of the common people." This will have far-reaching consequences. During China's long past, education has been confined to the few.

The native press in South China is vigorously attacking idolatry and its attendant superstitions. It is being held up to ridicule, as stupid, expensive, and degrading, and the people are urged to make a clean sweep of the whole thing.

The World's Chinese Students' Federation not long ago gave an entertainment in the Town Hall, Shanghai, under the guise of a love-story, entitled "China Ten Years Hence." The play showed how besotted China was roused to rid herself of opium, how she rescued her women from the misery and helplessness of foot-binding, how she freed herself from absolutism, and secured a constitutional government—and was happy ever afterward.

These great changes are opening up to the Christian Church opportunities of service such as she has never had before.

ADVANCE AMONG CHINESE WOMEN

Another remarkable sign of progress in China is the awakening of Chinese women. They will not endure much longer to be slaves of the men, to hobble around on crippled feet, prisoners at home, denied education and their great ambition to become a mother-in-law and so have authority over some girl who will tremble at her nod. The day of emancipation for women in China is dawning.

There are now at least ten schools for girls in Peking alone. The leaders in this work are "the sisters of princes, the wives and daughters of

dukes, the families of some of the highest officials. A year ago there were only a few mission schools for girls. It is one hundred years since Robert Morrison landed at Canton, the pioneer Protestant missionary, and could only remain as interpreter for a commercial company. What a marvelous change is seen to-day!

A VICEROY FOUNDS A GIRLS' SCHOOL

The United States consul at Nanking reports that the viceroy of the Kiangsu province, one of the most progressive of the higher Chinese officials, has recently founded a school for girls in Nanking. At the opening the viceroy delivered an address which imprest the people that this girls' school was no ordinary institution. It is supported by subscriptions from a number of the leading *taotais* of Nanking, who have raised $4,296, and the viceroy has subscribed $1,432 annually. Six women teachers have been engaged, three to teach English and three Chinese. The opening of this school is an important event in Nanking, as it is really the birth of female education in that ancient city. The interest taken in this school by the leading officials of Nanking indicates the dawning of freedom for China's women and girls. For the last few years the missionary girls' schools have been doing good work, but this is the first school established under the patronage of the viceroy.

SOME CHINESE HOME MISSIONS

"The Hong Kong and New Territory Evangelization Society" is a new organization in which Chinese and Europeans unite in recognizing their responsibility for extending God's kingdom in their own district. The first effort was a "Book-lending Society," for the loan of Christian literature. A colporteur was appointed, and in spite of many great discouragements has now over two hundred people reading his books. Services have been started in three places, at one of which nearly a dozen people have been baptized. Two other colporteurs are now at work, and the whole effort is opening up encouragingly.

SOME RESULTS OF WAR AND FAMINE IN JAPAN

The annual report of the American Bible Society's agency in Japan shows that the two recent calamities which have afflicted Japan—war and famine—have resulted in an increased interest in Christianity.

One of the missionaries in Tokyo has a correspondence list of more than a hundred discharged soldiers who are seeking instruction, or are earnestly at work for Christ among their friends in different parts of the country.

The money contributed by Christians in the United States and elsewhere has not only made a deep impression on the minds of the famine sufferers, but also on the nation. One of the residents in the famine region reports a deep and wide-spread interest in the teachings of Christianity, and in numerous places there are now not only a goodly number of inquirers, but also many true believers. At Iwanuma, near Sendai, one hundred are reported to have decided to become Christians. At one church in Sendai there have been forty-two baptisms. Among these there were officials, bankers, business men, and university, college, and middle-school students. There are still many earnest inquirers who are being instructed in the Bible.

The work of Bible circulation during

the past year has been particularly encouraging. The agents of the Bible Society find a real demand for the scriptures and a sincere desire to examine their teachings. So general is this demand that in the principal towns the secular book stores keep Bibles on sale. In Tokachi prison, where criminals of the worst type are confined, the officers in charge have purchased many copies of the scriptures because they find that the introduction of Christianity is the most effectual means of preserving discipline.

METHODIST UNION IN JAPAN

Bishop Harris, of Japan, writes that the Greek and Roman Catholics in Japan number nearly 100,000, and Protestant Christians are nearly equally numerous, all won from non-Christian faiths within less than a generation. Most of the Protestant churches have become independent national institutions, and the Japan Methodist Church is soon to be organized by the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. The new body will have a membership of over 12,000 and 128 organized churches, 139 ministers, 62 Bible-women, 14 boarding-schools for both sexes, with 2,729 pupils, 32 day-schools, 2,713 pupils, 2 theological schools with 53 students, and churches and parsonages worth over $100,000. The new church will begin her career rich in leadership, evangelical in doctrine, boldly aggressive in spirit, and loyal to its mother churches.

NATIVE EVANGELISM IN THE DARK CONTINENT

The missionaries are more and more devoting themselves to the training of native evangelists. While on a recent visit to England Bishop Tugwell, of the Church of England Mission, Nigeria, exprest the conviction which substantially applies to all non-Christian lands—namely, that Africa can never be evangelized by the Englishman. If Africa is to be evangelized, it must be by the African; and in the same way, the African congregations are to be shepherded. Bishop Tugwell believes that it would be a good rule to adopt on the part of all English societies never to maintain native evangelists and never to support native pastors—that is to say, African evangelists should be maintained by the Africans, and African pastors supported by the Africans. They make excellent evangelists and excellent pastors. Last year, when passing through territory that he had not penetrated before, the bishop found that a large body of people were gathering together calling themselves Christians; and they had been brought together and had been taught, not by Englishmen, but by their own fellow Africans.

WORK AMONG MOHAMMEDANS IN HAUSALAND

In 1890 Bishop Tugwell led a party of four men to Kano, but only to be expelled from that city. Now the first women missionaries are on their way there. This is a striking evidence of the success of the political and administrative changes made in the country under the governorship of Sir Frederick Lugard.

Two well educated Mohammedans in Hausaland have given up their sacred books, have liberated their slaves, and have profest themselves as Christians. One of them came to Doctor Miller, of the Church Missionary Society Mission, and said: "I see from your New Testament that Jesus

Christ does not allow slavery, so I have determined to liberate my two slaves." "What will you do?" "Oh, I shall take them to the court on Christmas day and give them their papers of freedom. I choose Christmas day because on *that* day our Great Deliverer came."

BIBLE SALES IN ABYSSINIA

Abyssinia is one of the lands closed to the preacher of the Gospel. The first Protestant missionary who has been permitted for many years to make anything like a stay in Abyssinia is the Rev. Carl Cederquist, of the Swedish National Society's Mission in Eritrea. Four cases of scriptures sent from Alexandria did not reach Mr. Cederquist at Adis Abeba until nearly a year after he had written for them. A recent letter reports that he has sold practically all the Bibles and New Testaments in Amharic, and also most of the Psalters in Etheopic. Separate portions of the Bible will not be in much request until schools are formed and school children want them as reading books, when Mr. Cederquist believes they will command a steady sale. More Bibles and Testaments in Calla are now being sent out to Adis Abeba. We trust that the way will soon be opened for the free preaching of the Gospel in this land that is still in the shadow.

THE PRESENT OPPORTUNITY IN PERSIA

In a Moslem land, to be able to go daily to the bazaars and preach Christ openly, unhindered, is a marvelous thing to one accustomed to the former conditions when all work for Moslems has to be indirect. The door is open now in Persia, writes one of the missionaries, if one only takes it for granted that it *is* open. I was timid at first, and of course one finds plenty of rebuffs and sometimes worse, but the opportunity is there and it is wonderful. This does not mean the people are ready to accept Christianity—far from it. From childhood they have been taught to believe Islam is the only truth, and proofs which seem to be entirely convincing to us slide off them like water from a duck. Nothing but God's Spirit can change them. But it is great to have a chance to tell them plainly.

PROTESTANT OUTLOOK IN SPAIN

There are now fifty or more organized evangelical congregations in Spain, and questions which arise in connection with them give occasion for interviews with the authorities in Madrid. This keeps before the public the growing element of Protestantism. The general feeling on the part of Romanists as well as Protestants is that, whatever the formulas of renunciation Queen Victoria Eugenia may have agreed to, the effect of the king's alliance with that historical Protestant family will be to liberalize Spanish sentiment and life.

No careful observer of events during the last thirty years will deny that the Protestant element, with its churches, schools, colporteurs, evangelists, and other organized activities, has kept before the country and the government the question of freedom of conscience and the liberty of worship. This subject, with its various problems of marriage, baptisms, burials, the Vatican, and the Concordat, is largely occupying public attention. The mission of the American Board and other evangelical work have

prepared the way for religious and social reforms which are expected in the near future.

MISSIONS PROSPERING IN THE PHILIPPINES

During this first half decade of the century the Philippine Mission of the Presbyterian Church (says the *Assembly Herald*) has made itself one of the banner missions of the world. Seven years passed before one convert was enrolled in Japan, fifteen in South Africa, and twenty in Mongolia, but in the Philippines in six years from the landing of the first resident Protestant missionary Presbyterians alone have seventeen churches with 4,127 communicants. The net gain in this mission last year was thirty-seven per cent.

Many groups of believers are springing up in towns which no missionary has ever visited, led to Christ by some Filipino who has heard the Gospel at a mission station and carried it to his distant village. In several instances the missionaries never heard of a church until they received an invitation to dedicate a building which the people had erected with their own hands.

MOVEMENTS AMONG MEN

The laymen's movement* in the interests of world-wide work of Christ is extending north and south, east and west. The Southern churches are taking it up and the Canadians are also in line. In Toronto the movement was launched on April 9, with a men's missionary rally supper. The Canadian committee have wisely decided to include both home and foreign work in their program. Baltimore held a laymen's dinner on April 1, Chicago on April 8, and Boston on April 29. Altho this laymen's movement was only inaugurated last November, it has been developing with great rapidity. Thirty-six members have already sailed for the East to investigate missionary work. Twenty-four members of this commission were present in Tokyo at the Conference of the World's Student Christian Federation (April 3-7) and will attend the China centennial celebration in Shanghai April 25-May 6.

A Baptist Brotherhood was organized at the men's conference in Boston, January 17, and marked, it is hoped, the beginning of a united movement among the men of Baptist churches, similar to that in the other denominations. The provisional plan adopted at the Boston conference carried with it a "declaration of purpose": "That the object of the Brotherhood shall be to organize the men of our congregations with reference to spiritual development, social fellowship, a closer relation to the church and a cooperating sympathy with all Christian progress." The plan is "to bring all men's organizations in Baptist churches into effective union without in any way imposing upon them a definite plan of organization or method of work." †

In the Protestant Episcopal Church Easter offerings this year were, in some cases, for the Men's Missionary Thank Offering. The entire amount contributed by men of New York is likely to reach $250,000 to $300,000.

Plans are under way for the raising of a missionary "thank offering" of $1,750,000 by the Protestant Episcopal Church in gratitude for the three hundred years of Christianity in English-speaking America.

* The new offices of the Movement are now at No. 1 Madison Avenue, New York City.

† Information can be secured from Rev. F. E. Marble, Ph.D., Cambridge, Mass.

ROBERT MORRISON, THE PIONEER PROTESTANT MISSIONARY TO CHINA

BY EDWIN LESLIE

Robert Morrison was born in a comfortable Christian home in Morpeth, Northumberland, in 1782. His English mother and Scotch father were hard-working people; family prayer was observed, and a brood of brothers and sisters helped to keep each other from growing selfish.

Like some other famous scholars he was a dunce at school in his early days, but when once his understanding began to unfold he became a patient and earnest student. He developed a good memory, and history says that at twelve years of age he repeated the 119th Psalm without a mistake.

At fourteen Robert entered his father's shop to learn last and boot-tree manufacture. For two years he was an open and coarse young sinner, swearing and even getting drunk. The father threatened and the mother wept and prayed. The boy did some serious thinking when he realized how far he had sunk and soon faced about, joined the Church, went to prayer-meeting, visited the poor, besought his unconverted relatives to turn to the Lord, and read devotional books until 12 o'clock at night. It was not his way to do anything by halves.

George Stephenson, the father of modern railways, was a companion of Morrison. Both were plucky men of about the same age. At twenty-one, with a view of preparing for the ministry, Morrison entered Hoxton Congregational Academy. Night and day he pored over his books. His purpose seems to have been to acquire the greatest possible amount of knowledge in the smallest possible space of time. He was a grave, prosaic, dignified young man. The frolics in the college corridors owed nothing to him, but he was mighty in the prayer-meeting.

Desiring to preach the Gospel to those who had never heard it, he applied to the London Missionary Society and was accepted. Rowland Hill was present at his examination and asked him if he looked upon the heathen as the angels did. In the most matter-of-fact way, without a suspicion of humor, he answered, "As I do not know the mind of angels, of course I can not say."

Morrison wished to go to Africa, but was sent to China; Livingstone wished to go to China, and was sent to Africa. Truly, "there is a divinity that shapes our ends." Solemn, sedate Robert Morrison never could have won the love of the emotional Africans as Livingstone did, and Livingstone, the active worker, who hated book-making, never could have sat cooped up twelve hours a day deciphering Chinese.

Morrison's father and family disapproved of his leaving home, and wrote summoning him back to Newcastle-upon-Tyne. The father's health was not robust and the business missed Robert's clear head and strong arm. But there were other brothers at home who could carry on the trade, and his kindred were not in need, so he refused to return. He must, and would, follow his bent. He had for years secretly desired to be a missionary. To prepare himself he had stolen time from his sleep and his meals that he might learn; he had read with aching head and tired body. Probably neither father nor son realized the sacrifice they were asking of each other.

Morrison went down to London to

study medicine and astronomy. On his necessary walks he took a book and read. The sunsets, the sluggish Thames, the newsboys, the business men, the dandies driving in the park, all the humming, struggling life of the metropolis was to him a shadowy dream. His real life lay in his books. With him "This one thing I do" shut out all other concerns.

A Chinaman of very captious temper but undeniable ability was in London and became Morrison's teacher. In the British Museum a copy of the larger portion of the New Testament in Chinese, made seventy years before, was found; this Morrison carefully copied.

The East India Company's business was trade. By their charter they were pledged to *hinder* the evangelization of the world in their generation. The religion of foreigners was not to be interfered with, lest dissensions arise injuring commerce. They would not allow a missionary to sail in one of their vessels, so Morrison was obliged to go to New York that an American ship might convey him to China.

Robert Morrison took himself seriously. Sprightliness was no more to be looked for from him than from one of the Puritan Fathers. His letters are as grave (tho less interesting) than "Pilgrim's Progress." He quotes scripture as copiously as one of Cromwell's Ironsides. His manners, tho always respectful, were not winning. Small talk he never condescended to, perhaps from inaptness. Beyond the weather, this self-contained man had few topics in common with others. The very intensity and unusualness of his aims made him solitary. Take him all in all, he was one to respect and admire, rather than to love.

Nevertheless, there were elements of greatness and even of rugged beauty in Morrison. Through a whole lifetime he worked at the unselfish task he had set himself; he was upright and conscientious; his duty was his law; he had a Scotchman's canniness, and an Englishman's firmness; he was self-controlled, brave, generous, and kindly toward children.

First Years in China

While Morrison was yet in the Downs, a great gale blew which sunk or disabled the whole fleet anchored there with one exception—the *Remittance,* the ship on which Morrison had embarked. He wrote home an account of his experience. "Before daylight our anchor snapt in two, our mizzen and foresails split, and we scudded down the Channel under bare poles. The sea was mountains high and the atmosphere was so thick with snow [it was in February] that we could not see the length of the ship around us. In the midst of our extremity an alarm was raised that the ship was on fire, owing to the bursting of some bottles of vitriol. Happily, however, the men had courage enough to seize the bottles and push them overboard. My mind, in the midst of this, was only exercised in casting my burden upon the Lord."

The gentleman with whom Morrison stayed in New York, gave, many years after, an account of his visit:

> I shall never forget the evening on which the missionary company was brought to my house. As the notice had been very short he was placed, for the first night, in our own chamber. By the side of his bed stood a crib in which slept my little child. On awakening in the morning, she turned, as

usual, to talk to her mother. Seeing a stranger she roused herself with a look of alarm; but fixing her eyes steadily on his face she inquired, "Man, do you pray to God?" "Oh, yes, my dear," Mr. Morrison replied, "every day. God is my best friend." She was a favorite with him ever after.

There was nothing of pretense about Morrison. Nothing could be more plain, simple, and unceremonious than his manners. His fellow missionaries looked up to him as a father (he was only twenty-five) and took his advice in all their movements. He exhibited less of the *tenderness* of the Christian than they did. His mind stood erect, self-determined; theirs clung to it for support, and gathered under its shadow for safety.

The captain of the *Trident*, the ship on which Morrison sailed, and who knew something of the impenetrable conservatism of the Chinese, said: "And so, Mr. Morrison, you really expect that you will make an impression upon the idolatry of the great Chinese Empire?" "No, sir," returned Mr. Morrison, severely, "I expect God will."

He arrived at Canton on September 8, 1807, and presented his letters of introduction to the American consul and to Sir George Staunton, president of the Select Committee of the East India Company. Both of the gentlemen showed him great kindness but were embarrassed at his presence. Foreigners, even the employees of the East India Company, had a very precarious foothold in Canton one hundred years ago. The Chinese, with the haughty contempt engendered by centuries of isolation, despised and hated foreigners. The restrictions placed upon them were very galling. (So are those to which the San Franciscans have since subjected the Cantonese.) They were allowed to reside and walk only in a limited and crowded area. Privilege to trade was accorded them (China held cheap those who soiled their hands in business), but any Celestial found teaching the foreign devils the language merited death. The literature of Confucius and Mencius was not to be bandied about in barbarian mouths. Nor was their religion to be assailed. What could these ignorant traffickers from the Outer Seas know of man's duty or his future state?

Sir George Staunton was a lifelong friend of Morrison and procured him a teacher, Abel Yun, from Peking, who had been educated by Romish priests and spoke Latin fluently. Cautiously, little by little, Yun brought him paper and ink and books, and cheated him roundly on the purchases. What Chinaman ever forbore to "squeeze" his victim—especially when that victim was a tabooed foreigner? Finally another teacher was added, a literary graduate of the first degree.

Rent was enormous in the overcrowded foreign quarter. Morrison hired some basement rooms, in which he dwelt by day and by night. He was so fearful of attracting attention and being expelled from the city that he never walked out. He adopted the Chinese dress of a scholar, wore a queue, let his nails grow long, and ate Chinese food with chop-sticks. He was as avaricious of his time as a miser of his money, and studied early and late. Of course his body grew weak and became so enfeebled he could not walk across his rooms. Headaches, to which he was always subject, tortured him continually. Those whose zeal leads them to endanger their health should remember Stanley's words: "A dead missionary is of no more use than any other dead man."

Morrison's physician advised change. He went to Macao, discarded the Chinese dress and mode of living, and regained his health. He met Miss Morton, a doctor's daughter, and married her.

On his wedding-day the East India Company offered him a position as translator at a salary of $2,500 a year. This was afterward increased to $5,000. He had been only seventeen months in China, but by his unremitting diligence had mastered the language so as to be indispensable. Carey and Morrison were both refused a passage on the East India Company's ships and afterward were paid large salaries by the same Company for their services. Morrison's position was now assured, for he had a visible connection with trade. No more hiding in cellars and shrinking apprehensively from strangers. His wife became a permanent invalid and had to live at Macao, but he spent his time about equally between there and Canton.

Pegging Away

When the London Missionary Society appointed Morrison to China they did not intend him to go and publicly preach and pray. Such a thing was impracticable, nay impossible. It would have united Englishmen and Chinese in driving him out of the country. His orders were, therefore, to translate the Bible and compile an Anglo-Chinese dictionary. But to do even this would make him a marked man, so that he was obliged to move with exceeding caution.

The Acts and Luke were translated and published. An imperial edict appeared "that to print books on the Christian religion in Chinese was declared to be a capital crime." Morrison quaked, but worked on. "I must go forward," he wrote, "trusting in the Lord. We will scrupulously obey governments as far as their decrees do not oppose what is required by the Almighty." The Roman Catholic clergy were also his bitter enemies. They informed on him and anathematized his helpers.

Six years after Mr. Morrison had reached Canton a Mr. Milne was sent to him as colleague. Mr. Milne had been lowly born and in his youth little schooling had fallen to his share. His portrait represents him as a long-limbed, narrow-chested, thick-lipped plebeian. His face is positively ugly—that is, as far as features ill-assorted can make it—but the expression has both strength and gentleness. When he offered himself to the London Missionary Society he appeared so homespun that the directors, looking him over, asked him if he would be willing to go as a servant to a missionary. He answered eagerly, "Yes, sir, most certainly. I am willing to be anything, so that I am in the work. To be a hewer of wood and a drawer of water is too great an honor for me when the Lord's House is building." At college he was found to have fine abilities. That high forehead of his, peaked like Sir Walter Scott's, was an index to the brain power behind. He married happily, and for his wedding-trip, which lasted eleven months, he sailed away to China and landed in Macao in 1813. Mr. Morrison received him with exceeding joy.

Considering that he was a private, and by no means a famous, individual, Mr. Milne's arrival caused quite a sensation at Macao. The Roman Catholics appealed to the governor, the governor convened the Senate, and, as a

result, gave Mr. Milne notice that he must leave, bag and baggage, in eight days. It was grievance enough to endure Mr. Morrison, who translated scriptures and had unlawful dealings with printing-presses. He was a necessary evil; trade could not get on smoothly without him. But, be it well understood, no other Protestant missionaries were to be tolerated. Mr. Milne then tried Canton, but was harried out of the city likewise. He found rest at last in Malacca.

Mr. Morrison dreamed dreams about Malacca. The climate was healthy and the authorities friendly. That would be the fulcrum on which his lever of Christianity was to rest, which would move all China. His plans included a school for children, a training institute for Chinese pastors, a printing and publishing house, a botanical garden of all the plants of the Eastern Archipelago, a home for sick or worn-out missionaries and their wives or widows, and a seminary to educate their children. He gave thousands toward the establishment and Milne worked faithfully and wisely. It did not realize all they hoped (for it was a big program, and Mr. Milne died early), but it accomplished much.

Mr. Morrison published the New Testament. The East India Company in London heard of it and wrote, saying that, as this had been in defiance of the emperor's edict, they were apprehensive that serious mischief might arise to British trade in China from these translations, and they wished Morrison to be dismissed; but because of their respect for his talents, character, conduct and services, $4,000 should be paid him.

The select committee in Canton were loath to carry out these orders. His place was hard to fill. While they hesitated the Chinese Government and the Company got at loggerheads. Lord Amherst was appointed ambassador-extraordinary to adjust the difficulty. Who was capable of being secretary and translator in such delicate negotiations? Who, but Robert Morrison, missionary and clandestine Bible publisher?

He accompanied the official suite to Peking. Outside the capital there was an eight days' conference between Chinese dignitaries and the embassy. If Lord Amherst were done the honor to be ushered into the august presence of the emperor, the son of heaven, he must kneel three times and knock his head on the ground nine. Such homage is paid to the gods. How could the foreign dogs be admitted to gaze on His Serene Highness except in the attitude of worshipers? The English dignity of Lord Amherst could not submit to that. The whole party turned their backs on Peking, and gat them homeward in wrath. One more offense to Britishers by China was recorded on the slate and the unlucky nation's reckoning with John Bull came later.

That was Robert Morrison's only trip in the flowery kingdom. He has been called a prisoner with a chain reaching from Canton to Macao.

The Bible and the Dictionary

Wherever Robert Morrison was, in every spare moment he worked on the translation of the Bible and the compilation of the Anglo-Chinese dictionary. This monotonous grind was his recreation, his entertainment, and his amusement—at least it was the only approach to these things he ever allowed himself. He was much isolated, and those about him were suspicious of his pursuits; many were openly antago-

nistic. He ran the gauntlet toward his goal amid jeers, and scoffs, and jostlings, and hard knocks. Yet he is not to be wholly pitied. He was a lofty-minded, evenly balanced man who could live without sympathy. Student work was no hardship to him. Like President Roosevelt, "he liked his job." When God gives a man a special task to do He usually gives him also a strong inclination to do it. As a youth, when Morrison was poring over a Chinese manuscript in the British Museum and a gentleman asked why he was grappling with so difficult a tongue, Morrison replied, "All I know is that *my mind is powerfully wrought upon by some strong and indescribable impulse,* and if the language be capable of being surmounted I mean to make the experiment."

The superb hauteur of the Chinese toward Christianity weighed upon his heart. "My servants," Morrison wrote, "agree in considering it altogether useless to be at any trouble to know anything of foreigners. The Celestial Empire has everything in itself that it is desirable either to possess or to know. As the most learned never acquire the whole of the literature of China, why then concern themselves about that which is exotic? With regard to religion and morality, the depths of the knowledge contained in the Four Books have never been fathomed; and, till that is done, it is folly to attend to any other."

Every Sunday, behind closed doors, Morrison held a little meeting with his employees; he reasoned and prayed with them, but it was seven years before he baptized the first convert, and when he died he could have counted on his fingers all he had led to Christ.

Mr. Milne helped Mr. Morrison in the translation of the Old Testament, and in 1819 the whole Bible was ready for the press. The Bible Society gave $5,000 to print it and $10,000 more to put it in circulation. Congratulations were now in order and they fell on Mr. Morrison as thickly as rice on a bride. Glasgow University gave him a D.D. —a degree that was not as overworked one hundred years ago as it is now.

Doctor Morrison disclaimed perfect accuracy for his version, and wrote:

> If Morrison and Milne's Bible shall in China at some subsequent period hold such a place in reference to a better translation as Wyclif's or Tyndale's now holds in relation to our present English version, many will forever bless God for the attempt.
>
> It is not yet five hundred years since Wyclif's bones were dug up and burned, chiefly because he translated the scriptures; and it is not yet three hundred years since Tyndale was strangled at the hands of the common hangman and then burnt for the same cause; and it is but two hundred and seventy-seven years since the English Parliament decreed that all manner of books of the Old and New Testaments, of the crafty, false, and untrue translation of Tyndale, be forthwith abolished and forbidden to be used and kept. If such things occurred so recently, more modern translators need not be surprized if their works are censured and condemned. King James' translators were fifty-four in number and rendered into their modern tongue in their native country under the patronage of their prince. Our version is the work of two persons—performed in a remote country, and into a foreign and newly-acquired language; one of the most difficult in the world and the least cultivated in Europe. The candid judge of men's works will not forget these circumstances.
>
> To the task I have brought patient endurance of long labor, and seclusion from society; a calm and unprejudiced judgment, with a reverential sense of the awful responsibility of misinterpreting God's Word.

There were two babies in the Morrison family—bonnie bairns—whom

Dr. Adam Clarke pronounced the finest he had ever seen. The mother grew so frail it became necessary for her to take the children to England. After five years she returned apparently restored in health, and fires were once more kindled on Mr. Morrison's hearthstone at Macao. He writes of the happy walks with his children on his terrace-garden which fronted the sea, and the long evenings when they sat around the same table with the mother near plying her needle. But he had only a few months of this, when Mrs. Morrison died after two days' illness. Her husband was stunned for a time, and could do only his necessary duties. Once more he had to kiss goodby the beautiful, motherless children and send them over the ocean. "I am going on mourning all the day," he wrote, "an unprofitable servant. Lord pity me."

The Anglo-Chinese dictionary was completed in 1823, and the East India Company published it at a cost of $60,000. It contained 40,000 words, was an encyclopedia as well as a dictionary, and occupied six large volumes, each the size of a modern encyclopedia. With this, and with Morrison's grammar, the employees of the East India Company might make some progress in learning the Chinese language, and thereby increase their usefulness. Doctor Morrison was now at the zenith of his fame. Scholars all over Europe poured their praises in his ear and welcomed him to their brotherhood of learning. He took the only furlough of his life and sailed for England.

Doctor Morrison accumulated a very rare library which had cost $10,000, and as the Chinese were forbidden to sell their books to foreigners, there was in all Europe no such collection as that of Doctor Morrison. He proposed to present it to some college in England, but the government claimed duty on the gift. Sir George Staunton pled with the ministry and had the tax removed.

It was arranged by his friends that Doctor Morrison should be presented to George IV. that he might bestow a copy of the Chinese Bible upon His Majesty. Who would not have liked to witness the interview? On the throne sat "the handsomest prince in Christendom, the finest gentleman of Europe" (so his courtiers told him), but whom Thackeray dubs "a monstrous image of pride, vanity and weakness," who had lived sixty-two years and done nothing but invent a shoe-buckle; who had spent hundreds of thousands, nay millions, on mere sensual gratification. Fifty thousand dollars a year, we are told, it took to clothe that royal back. To quote Thackeray again, "If he had been a manufacturing town, or a populous rural district, or an army of five thousand men, he, one solitary man, who did not toil, nor spin, nor fight, could not have cost more." Before His Gracious Majesty stood the son of a farm-hand, Robert Morrison, twenty years his junior, who had lived simply and given largely; who had found out a useful thing to do, and had worked at it so faithfully that he had raised himself to be the equal of the greatest man in the realm.

Robert bent the knee and presented the Chinese Bible to his sovereign, which gift His Imperial Highness was pleased to accept. But it is to be feared that His Imperial Highnesses' morals were no more benefited by the Chinese than by the English version.

Doctor Morrison spoke many times publicly in behalf of missions. He visited with his children, wrote articles for magazines, founded a college for outgoing missionaries, and married the second time. These things made his stay in England a busy rush.

He sailed for Canton in 1826, taking the second Mrs. Morrison with him. On board ship the crew mutinied with the purpose of murdering the officers. Shots were fired and a gunner's foot blown off. Doctor Morrison went fearlessly to the forecastle and reasoned with the angry men and persuaded them to get to their duties again. When one or two of the insurrectionists had been punished, the revolt was quelled.

Back in Canton his activity was unceasing. He translated as before for the Company; he helped in a home for sailors, and in a medical dispensary; he held services for both Europeans and Chinese on Sunday, and began a huge commentary on the Bible in Chinese. Some one once asked him if he were not weary. "I grow tired *in,* not *of,* the work," he replied. A portrait of him painted at this time shows him a dignified, curly-headed man with a comfortable double chin and the girth of an alderman. Diffusing his countenance is an air of benevolence and purpose.

It was fashionable in those days for men of the clergy who stayed at home to ridicule pioneer missionaries, especially if they did not belong to the Established Church. An attack was made on Doctor Morrison in the *Quarterly Review* which stung him in his vulnerable spot. Josh Billings has shrewdly remarked, "I notiz thet the man who hez made hisself is apt to be a leetle too proud of the job." The *Review* sneered at Doctor Morrison for that on which he prided himself—viz: that he was not a university graduate, but merely a self-instructed scholar. The doctor made a spirited reply. "What good scholar ever existed who was not in a great degree 'self-taught'? There had been 'regularly-educated' civilians, and commanders, and chaplains, too, in India, and commercial agents in China, long before English missionaries were born, but had they learned, or had they provided means to teach, the language? England had drunk Chinese tea and raised millions of revenue from it for a century, but England had not furnished one page nor established a single school to teach Chinese till a 'self-instructed' missionary did it."

The intervals of home life Doctor Morrison enjoyed were always brief. The house at Macao had been reopened and the happy walks amid the flowering shrubs on the beautiful terrace resumed. But the second Mrs. Morrison grew enfeebled at Macao, as the first had done. She, too, was compelled to return to England.

The East India Company's charter expired and the trade was taken in hand by the English Government, and Doctor Morrison was reengaged at a salary of $6,000 a year. He had served only a few days when he took a high fever which his overtaxed constitution had no strength to withstand. It burned his vigor out, and in 1834 he died at Canton, aged fifty-two.

Now, one hundred years since he first hid himself away in the Canton basement, behold the mighty array of missionaries, not in one seaport only but all over China! Note the host of Chinese Christians and the transformations going on all over the Empire. If he, the forerunner of them all, is permitted to know, must he not rejoice?

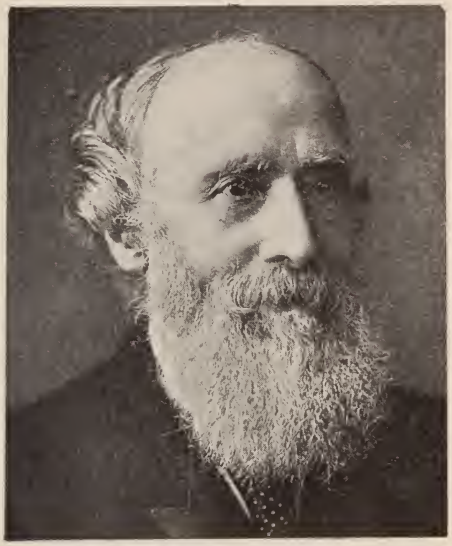
SIR GEORGE WILLIAMS—A MODERN KNIGHT*

EDITORIAL

Sir George Williams was one of the sunniest men that we ever met. He was one of the best rounded men of his generation, singularly well balanced, with an alert and fertile mind, a warm, generous heart, a sensitive conscience, and a resolute will, all modified and qualified by the rarest common sense, tactful judgment, winning manners.

His career ought to impart courage to the most obscure and humble man. It proves by the logic of example that no lack of natural advantages or of exceptional opportunities need prevent the average man from a life of high attainment and large achievement. Here is a farmer's son, born poor, who never had any real chance of a liberal education, and whose early influences failed to mold him for even a high standard of morals—who, at fifteen, was "a careless, thoughtless, godless, swearing young fellow," but by simple choice of Christ as both Savior and Master, and by patient, diligent effort, rose to the highest rank, and died, at eighty-four, having crowded into those nearly seventy years of service the work of ten men; a knight by nature as by recognition of the crown, and buried in the great cathedral as one of Britain's greatest men.

This is a life to be especially studied by young men of *business*. The learned professions, and especially the ministry, are supposed to be more favorable to spiritual work, and a so-called religious life; and the wealth that brings both large means and leisure is thought to afford ample opportunity for doing good. To most men, a trade or a commercial career means the grind of toil, close confinement to bread-winning and money-getting, such concentration as is only another sort of slavery. To many men a business life is hardly compatible with real



SIR GEORGE WILLIAMS

honesty, much less spirituality. But here is a man who is an unanswerable refutation of such positions—scrupulously honest and honorable, "not slothful in business," yet "fervent in spirit, serving the Lord." None will charge him with ever neglecting his work, whether as a humble apprentice or the head of a great house; but as surely none can charge him with either slavish grind or sordid greed, with such immersion in commercial cares as drowned out unselfish ministry to humanity. Nor was he a sort of chameleon, changing coat and color to suit circumstances, turning one eye to earth while the other piously gazed upward. The two sides of a chameleon's body lacking coordination, do not move together. But Sir George was consistent; whatever he did, he

* **Life of Sir George Williams.** By J. E. Hodder Williams. A. C. Armstrong & Son.

did with his whole heart. Business was to him a sphere of service to God and man—not a secular trade, but a sacred calling. He would have left it, if he could only have kept it by trampling on the Decalog, sullying the cleanness of his conscience, or stifling aspiration after human uplifting. The demonstration or illustration which he furnished of the possibility and feasibility of a godly and useful life in the midst of modern commercial competition and the strenuous struggle after mere mercantile and monetary success, is one of the most valuable lessons which biography leaves as a legacy to future generations.

It is, to our minds, a poetically beautiful thought that the last half century of this noble life should have been spent in "Paternoster Row," near "Amen corner"; and that his great commercial house should have fronted also on "St. Paul's churchyard," face to face with the great cathedral. It was a fitting expression of the proximity and harmony of the two elements that together make up his whole career —for, on the one hand, he built up a model drapery warehouse; and on the other, his service to God and man stands like a cathedral, stately, symmetrical, and beautiful, uplifting the cross, and domed with golden radiance.

This is no mere poetic figure; it is fact, and thousands know it, not only in Britain but throughout the globe. His name is known, not only wherever the English tongue is spoken, but in all lands. The great association that he founded in 1844 for Christian young men, like a Banyan tree, has sent out branches which, in turn, taking root in other soil, have become new trunks for new ramifications, until the hills and valleys afar are "covered with the shadow of it, and its boughs are like the goodly cedars." Sir George has become omnipresent and immortal by his work for young men. As Britain could not limit or confine him, neither could his fourscore and four years comprize him. He lives, and will live, wherever young men live and so long as time lasts; and there was in him, as a product of God's husbandry, seed after his kind, which will reproduce the essentials of his character in others who imbibe his spirit and imitate his example; and the final harvest God only can measure or estimate. In his business room, many of us have read that framed illumination: "GOD FIRST." This, his motto, was not a mere maxim; it was his motive and method. He loved it and lived it.

He was an example of the security of a saint who hides himself in that secret place of the most High—the Will of God. Out of his fourscore and four years, about threescore and ten were years of steady toil—from morning to night, with body and mind. His biographer says, without exaggeration, that he crowded into his life "the work of ten." That he lived so long, and kept so well, must be attributed to something beside scrupulous self-care; for while always a man of temperate habits and clean life, and from conversion thoroughly religious in the best sense, he never saved himself. No doubt his free open air, rural life, as a lad, put iron and oxygen into his blood; but, as he was apprenticed to a draper seventy years before his death, his life of confining labor began early and continued late; for, even after ample wealth and old age justified lordly leisure, we find him, not of necessity but of choice, the same indefatigable worker.

With the keys that unlock the secret chambers of such a life we are all vitally concerned; and the first of them is, of course, *his early turning to God.* This was just seventy years ago, in 1837, at the age of sixteen. The minister's name was Rev. Evan James. What he preached about, or from what text, is not known; but a lad in the back seat of Zion Congregational Chapel in Bridgewater, like another lad—C. H. Spurgeon, at Colchester—"looked and lived." That Sunday night young George began to live for God. From the chapel he went to the shop, knelt down there and talked to God. Little did he know it, but that night he began to build his "ascent to the House of the Lord," connecting his shop with the chapel, so that he could keep on the sacred level always, and not go down to a lower plane when he left the place of worship for the place of work.

On becoming a member of the church organization, he at once entered into active service and "not how little, but how much we can do for others," was henceforth the determining purpose of his new life. He joined a few others in establishing a prayer-meeting in a room adjoining the business house, and soon became also a Sunday-school worker.

It is well to stop and fix a few lessons in mind—two especially. First, no preacher of the Gospel should despair because large and obvious results are lacking. Here is an obscure man, whose seed was cast on the waters, unconsciously to himself finding root in a boy who was to be God's apostle to a world of young men. The second lesson is that a good beginning makes a good ending. Everything for the seventy years following hung on that self-offering to God, and beginning at once to work for souls.

Another shaping influence of Sir George's life was the personality of two men of rhyming names—*Finney* and *Binney*—a curious combination, these two. Finney the American evangelist, who was raised up by God to thrill the dead orthodoxy of his day with a new life—to break up the passive inertia that waited for a resistless visitation of the Spirit, and teach men to wait *on* God instead of idly waiting *for* Him—to bestir themselves and get into the way of blessing. George Williams heard him, when in London, but it was his pen rather than his tongue that inspired the young man. He devoured his "Lectures to Professing Christians" and his "Revivals of Religion," which were born from the press the very year that George Williams was born unto God. Finney's writings were, above all, *practical.* They insisted on hand to hand contact with souls—on systematic prayer to God and equally systematic approach to men. They entered into no fine theological hair-splitting, and were untainted by any learned skepticism. They had a positiveness that was like ozone in the air, and a practicality that was like electricity in the dynamo. They just suited the simplicity of Williams' faith and the earnestness of his spirit. They drove him to prayer and urged him to testimony until both became natural and necessary to his whole being.

Finney was, moreover, a man of common sense—and he taught his reader *tact*—to consult fit times and ways of getting at men—to take them as fish are taken, not by a bare, sharp

hook, but by a *bait*. And to make soul-saving—fishing for men—*the* business of life.

But Finney had one lack. He had a *legal*, rather than a *gracious* spirit. He could thunder law better than whisper love. He could wield the wind, fire, and even earthquake, better than use the still small voice. And, like most legalists, he was intolerant, and almost fatalistic. He denounced what he disapproved. He judged others by his own standards—many things that hinder sanctification were to him obstacles to salvation, and inconsistency was a damnable sin.

George Williams needed a mellowing influence to temper the teaching of Finney, and that he found in Binney, the striking, winning preacher of London, who was as conspicuous for grace as Finney was for law, and for toleration as the American evangelist was for denunciation. He was optimistic, enthusiastic, liberally orthodox. He knew how to preach the *secondary* truths of the Gospel as well as the *primary*—how to emphasize nobility of character, the dignity of labor, the inherent royalty of true manhood. What a providential combination—these two men—to help a young man to both the "strength and beauty" which became God's sanctuary! Without Finney's influence, George Williams' might have lacked force and fervor; without Binney's, attractiveness and amiability. When God would train His workmen, He knows what teachers to use.

No one secret of George Williams' life stands out so boldly as his *habit of approaching men, one by one*. This habit he formed from the first. It was the earliest indication of his future career. All habit brings facility, and hence the naturalness and ease with which he learned to get at young men's inner life. To turn to a fellow clerk behind the same counter and ask, "Are you saved?" or "Do you know the Lord?" seems a very simple thing to do; but to that we owe George Williams and the Y. M. C. A. It was easy and natural, when this question was put, to follow it up; to draw a soul a step further, to suggest prayer together—then joint Bible study. It was in the "apostolic succession" that any young man, thus brought to Christ, should do the same for another fellow clerk; that the prayer circle and Bible study should enlarge; then that a little association should be formed for mutual help and joint effort; then that a mercantile house should feel a change in its whole atmosphere through a change in individuals; then that other mercantile houses should get blessing by contact, and similar work be done and like bonds be created among their employes; and then that representatives from different and kindred organizations should come together for combination in one central association and a wider influence over other young men. And just this is the history of that mother association of London that has now so many and such vigorous offspring in all lands.

The radical transformations possible in a great business house, and even municipal community, by such simple, quiet methods, we are slow to recognize and realize. When that young man of nineteen entered the new draper's warehouse of Hitchcock & Rogers, it was almost impossible for a young man employed there to live a Christian life. The time was full of work—little respite even for meals—no time over books, study, outside

pleasures, or social refinements; and what little time could be snatched from toil was naturally spent in those low forms of pleasure which are shortest-lived and quickest in vicious fruits—that make up for intensity by corresponding rapidity of ruin. Hence the habits of drink and debauchery then so common and so fatal. Three years after George Williams began life in London, it was almost as hard to live without God in that warehouse as it had been before to live without sin.

Let it be written as on the firmament in stars, that we may read it whenever we look up. The whole of this great life history may be read in the light of four mottoes: *"Put God first"; "Pray for definite results"; "Speak to the man next you"; "Cultivate the bond of brotherhood."* Not one rule here that any man can not adopt and follow. And yet these were the open secrets of one of the grandest lives of our day and one of the world-embracing movements of the ages!

And one of the most notable facts in this whole constellation of starry verities is that the man, so privileged of God to initiate and guide to world-wide development this great work, was not what would be called an extraordinary man, either by nature or by culture. No one, not even his most admiring friends, would lift him to the pedestal of genius. He was not a man of the type of Burke or Pitt or Gladstone, of Newton or Faraday or Edison, of Liddon or Stanley or Spurgeon. Brilliant powers he had not. He belonged, to the last, to the *uncommon common people*—to the masses, rising to eminence by sheer industry, purity of purpose, and unselfishness of service. This, instead of detracting from his life's record, adds to it beauty and glory. He was in the true sense a self-made man. No circumstances of blood or birth, inherited genius or ancestral wealth lifted him to a social plane of high prestige and influence. He rose because he set his eye upward and climbed with his feet; because he followed a divine leader and did not halt at hard places and self-denials. Even the winning traits which made him like a beam of light and warmth wherever his personality shone were largely *cultivated*. His faith in God disposed him to be cheerful and courageous; his prayer habit gave conscious hold on God's strength; his single aim made secondary things seem small, and lesser trials insignificant; his success in soul-winning brought to earth the purest joys of heaven. The man whose face radiated sunshine on all who met him, got his solar light from no natural sunniness of temper or outward prosperity. It was a reflection from the Sun of Righteousness. Archdeacon Sinclair, in preaching the memorial sermon, summed up by his character in these words:

> He was so direct, so straight, so unswerving in his faith, so serene in his courage, so strong in his trust, that he had a remarkable faculty for kindling enthusiasm. He had no care for his own ease or enjoyment. He was unsparing of time and money for the benefit of all those who needed a helping hand. His name stands for the abiding truth that a simple, heartfelt faith in the power and presence of Christ is possible at any age, under any circumstances, to any Christian man.

UNEVANGELIZED REGIONS IN CENTRAL ASIA

BY COLONEL G. WINGATE, C. I. E.
Formerly in the Indian Army

Our Lord's command to preach the gospel to *every* creature, to make disciples of *all* nations, has never been withdrawn. It presses upon the Lord's people to-day with increasing urgency and is leading many to look out over unoccupied territories as "fields white already to harvest."

Recent British campaigns beyond the northwest frontiers of India have brought to light the spiritual needs of those vast territories that lie beyond India and stretch away to the uttermost confines of Central Asia, an extent of continent considerably larger than half Europe. In the Tochi and the Tirah expeditions of 1897-8, which penetrated far into the border country, it was observed that altho in the fortified villages captured and occupied by the troops large numbers of copies of the Koran and writings on the religion of Islam were found, not one copy of the Bible or any portion of it or any Christian tract was discovered. Altho Hindoo traders were resident in every place and there was idolatry tolerated by this Mohammedan population, yet no native Christian was met. There are none across the frontiers of India to-day and we must go back a thousand years to from the sixth to the tenth centuries, when the old Nestorian Church set out to evangelize the world, in order to find Christians in mid-Asia. What a sleep of centuries it is from which the Church in England and America is lately awakened!

To-day one may walk for hundreds of miles from west to east along the northern boundaries of the great Indian Empire and while on the right hand lie a large body of missionaries devotedly at work in India, on the left there is not one missionary resident, nor even a native catechist. The strongholds of Mohammedan fanaticism are far more in the hills than in the plains, and could we win over from the crescent to the cross any considerable number of the tribesmen with their fine physiques and martial instincts it would have great effect in lessening or removing opposition to the Gospel on the part of weaker Mohammedans in the cities of the plains. Serious obstacles stand between the Gospel agent and entrance into Afghanistan and the territory that surrounds that country. There remains much land to be possest. Habib Ullah, the Ameer of Afghanistan, rules over a powerful Mohammedan country. Afghans are Sunnis and as their leader he is styled "King of Islam." The power of the mullahs is great, fanatical in its exercise, and opposed to the introduction of Western learning and civilization. Women are unfortunately situated. Custom compels them to lead a secluded life, and the sanction of religion to a plurality of wives results often in much domestic unhappiness—Habib Ullah is credited with seven wives. Not long ago the principal mullahs persuaded him to divorce three in order to conform to the accepted interpretation of the Koran restricting the lawful number of wives to four, but the number of concubines is unrestricted.

North of Laghman are the mountains of Kafiristan. In the deep valleys watered from the snows of the Hindu Kush the Kafirs dwelt secure, with Grecian features and household

utensils, claiming pre-Hellenic origin, and clinging to an idolatry the source of which is lost in the ages. It was a sorrowful day for them when by a stroke of the pen in the British foreign office eleven years ago their country was brought within the boundaries of Afghanistan. At last the Kafirs were the subjects of the Ameer. In consultation with Ghulam Haider, his commander-in-chief, he determined to

GHULAM HAIDER
Commander-in-Chief of the Ameer of Afghanistan

convert them and bring them into the fold of Islam. The distasteful offices of the mullah were offered at the muzzle of the breech-loader, the rites of the Mohammedan belief were enforced upon an unwilling people, mosques took the place of temples, the Koran and the traditions of the Caliphate would be the spiritual regeneration of the pagan Kafir. Yet twenty-five years ago a message from the Kafirs of the Hindu Kush stirred the Christian Church: they asked that teachers might be sent to instruct them in the religion of Jesus Christ. It is a sad example of how an opportunity may be lost, for to-day there is imposed between the ambassador for Christ and the eager Kafir the hostile aggression of a Mohammedan power intensely jealous of the entrance of the foreigner—Kafiristan is now one of the two territories and the five provinces into which Afghanistan is divided. The other territory is Wakhan, in the extreme northeast, consisting of a network of valleys inclosed by very high mountains.

It was a slave girl from Wakhan, Gulriz by name, who bore to the late Ameer Abdur Rahman, possest of some of the strongest characteristics of his grandfather Dôst Mahomed, two sons, Habib Ullah and Nazr Ullah, who to-day confront the rising tide of missionary endeavor with the exclusiveness of a country in which religious intolerance exercises a deciding voice in its affairs. Of the two brothers, altho Habib Ullah is Ameer yet Nazr Ullah Khan is much the stronger personality. Appointed commander-in-chief of the Afghan army early in the reign of his brother he is also the trusted representative at court of the mullahs, and on the last day of the Ramasan, the principal festival of the Mohammedan year, when the Ameer and his court are assembled in full state in the Idgar Mosque at Kabul, the prayers are read by Nazr Ullah in person.

The Western boundary of Afghanistan is contiguous with Persia, and on the north the river Oxus separates it from Russian territory. The southern boundary stretches for eight hundred miles from the Goomul River on the

Indian frontier to Mount Malik-Siah where three empires meet—India, Persia and Afghanistan. In this neighborhood is Seistan, a country with a very ancient history. Here arose the founder of the powerful Achœmenian dynasty which gave the line of kings mentioned in the Bible—Cyrus, Darius, and others. Alexander the Great visited Seistan on his way to India in 330 B. C. Up to the tenth century Seistan was a rich and prosperous country, but its wealth brought upon it the devastating hordes of Jenghis Khan Timerlane and others. It has the only large river in Southern Asia between the Tigris and the Indus. The Helmand is six hundred miles long and rises near the city of Kabul. The existing population is only nearly 205,000, but the fertile soil, the big rivers, and the importance which attaches to a place where so many interests meet justify the expectation that it will become again prosperous. The recent opening out of the Nushki-Seistan-Meshed route will further this. It is 1,000 miles from Nushki in Baluchistan to Meshed in Persia. The trade route passes through Nasratabad in Seistan, where there is a British consul and other European officials and those engaged in trade. It is one of the outposts of Central Asia waiting to be occupied by missionaries.

By permission of Col Sir T. H. Holdich

THE CITADEL OF HERAT, CENTRAL ASIA

The population of Afghanistan is reckoned at nearly 6,000,000, distributed in towns and villages. A hundred years ago when the traveler Christie visited the city of Herat, then the granary of Central Asia, the population was 100,000, but it has greatly dwindled since those days and is now only 20,000, mostly Shiah Mohammedans. The city of Kandahar, with 50,000 inhabitants, is situated

sixty-five miles from the terminal station of New Chaman at the end of the Sind-Pishin Railway. New Chaman is garrisoned by troops of the Indian army and is reached by one of the great tunnels of the world through the Khojak Mountains, and offers the missionary another unoccupied outpost in Central Asia. Kabul is 5,780 feet above the sea. It extends a mile and a half from east to west and one mile from north to south. It has been twice entered by British troops, the first time under the leadership of General Keane in 1839 and the second time in 1879 after the defeat of the Afghans at Charasia. There is a native resident at Kabul representing British interests, and a number of Europeans have found employment there. That strong ruler of Afghanistan, the late Ameer Abdur Rahman, equipped his capital with a magnificent arsenal requiring European supervision, and with other industries also—the mint with an output of 20,000 coins per diem, the tanning yard, the candle factory where 100,000 candles can be turned out weekly, and the soap works where ten tons of soap can be made weekly. It is not improbable that among European agencies at Kabul the medical missionary may find a place. Into the close borough of Islam this appears to be the best, perhaps the only door that is open at the present time. It is the doctor who in oriental countries takes the lead at the start in missionary work. He heals the wound and puts the pain to sleep, as the natives say. He wins their confidence and gains their affection. The Ameer has just applied to the Government of India for two more women doctors for medical work at Kabul. He has at present to meet all the expenses of the medical aid he provides for Afghan women in his capital, and it is insufficient for the growing need. There is thus an opportunity to offer further medical help on a missionary basis free of cost.

Let us now turn to another of those large countries of Central Asia that have so long remained unaffected by the progressive march of missions, a country which has perhaps no rivals in its religious interests, and in the isolation of its national life, or in its unique government by a Lamaic hierarchy. Tibet may be said to begin in the Pamirs of Central Asia, where Afghanistan ends. It is the loftiest country in the world. Would that its spiritual condition corresponded with its physical elevation.

Lhasa, the City of the Gods, is situated at an altitude of 11,700 feet. It is the capital of the cults of Buddhism, disclosing to the devout traveler a wonderful vision of gilded domes and temple buildings, of the far-famed Botala, the home of the Delai Lama or priest-emperor of Tibet, and of the huge cathedral of Tho Khang, containing the famous image of Buddha.

The monasteries of Lhasa are vast establishments, inhabited by many thousand monks, and like the monastic systems of Europe in the middle ages, they exercise an almost unbounded authority. The central government is, however, at Lhasa, and it is also mainly in the hands of the ecclesiastics. One of the most potent ways by which the Lhasan Government maintains its authority in localities which are a great distance from the capital, is by requiring the rulers or heads of monasteries in those parts to reside several years in the capital before they are considered fit to be appointed to

such posts. The authority of the three great monasteries of Sera, Debung, and Gaden, which are to be found near Lhasa, containing 20,000 monks, is said to rival in political questions even that of the Grand Lama. The monks divide the government of the country with the nobility. There are thirty families of hereditary nobles who are provided with good billets in the government service, and who are the principal landowners throughout the country. The monk officials are generally scions of these noble families. When young they are entered on the rolls of one of the big monasteries and trained in a school at Lhasa to fit them to fill various government offices. In a few instances the selection to fill a government post falls on the real monk, who by superior intelligence and strength of character has already made his mark in his own monastery, and in such cases he owes his selection to proved ability. In Tibet one in every five of the male population is a monk. Monasteries cover the land; their total number is said to exceed 3,000. They are to be found in every valley and hillside. Even in the desolate region of the Manasarowar Lakes, at an elevation of nearly 15,000 feet, and beneath the lofty summits of the mythologically sacred Mount Kailas, where four of the mighty rivers of India—the Brahmaputra, the Indus, the Ganges, and the Sutlej—take their rise, the Lamaserie is still to be found. There are eight monasteries on the shores of this lake, and four on the mountainside. The monasteries at Lhasa, Shigatse, and Gyantse are collegiate institutions with 10,000 inmates. For their support cultivable land is allotted, and to such extent has this proceeded that there is barely enough agricultural land left for the working population. In addition to the proceeds of the sequestrated land the monks exact large sums in cash and kind in payment of the religious duties they perform for the people.

By permission of Capt. C. G. Rawling

MONKS AND ACOLYTES OF THE SHALU MONASTERY CENTRAL ASIA

By permission of Capt. C. G. Rawling

TASHI-LHUNPO—THE MONASTERY OF SHIGATSE, CONTAINING 4,500 MONKS

The contrast between the home of the monks and that of the Tibetan peasantry is striking. The latter is a small two-storied house built of stone and mud and furnished in the plainest fashion. The monastery is a large building solidly built of stone and mortar, crowned with a golden roof and adorned inside with decorations and hangings of silk and embroideries. Exceeding all others in wealth is the celebrated monastery of Tashi-lhunpo, near Shigatse at an altitude of 11,850 feet, with a world-wide celebrity and long known to European savants. In it are to be found the regal and richly ornamented tombs of the five previous Tashi Lamas. Each successive Tashi Lama is held to be the earthly manifestation of the fourth Dhyani Buddha (Amitabha) and his spiritual reputation and influence are second only to that of the Dalai Lama of Lhasa. It will be remembered that one of the results of the recent (1904) entry of British troops into Lhasa was the flight of the Dalai Lama, who is at present residing in Chinese territory. The British occupation thus secured for the Tashi Lama the virtual government of the country, spiritual and temporal, and in pursuance of that authority the Tashi Lama not long ago visited India to ratify the treaty made by Great Britain with Tibet. But there can be no finality in the form of government temporarily set up by armed interference, nor since it occurred has the Tashi Lama ventured to proceed to Lhasa, the place of the gods. The incarnation of the Bodhisattwa Chenraisi, by name Tubdan Gyatso, is in exile, and in his absence the political and spiritual power really lies in the hands of the three great monasteries at Lhasa. When the news of the victorious advance of the British troops reached the capital, the supreme pontiff set out upon his travels, leaving behind cathedral and palace, ministers and monks, for distant parts of the Buddhist Empire, where in safety as regards his person he is free to maintain his spiritual ascendency over thousands of Lamas and millions of people. He appears to be a man of con-

siderable character and strong will, and is the first of the Dalai Lamas for more than one hundred years who has reached manhood. He is now thirty years of age. His five immediate predecessors were all poisoned before attaining the age of eighteen, which is the time prescribed for assuming the full powers of government.

In respect to the form which prayer takes in this land of the Lamas it is invariably accompanied by movement. The prayer-flags flutter in the breeze. The prayer-wheel is turned by hand or water or wind. The largest prayer-wheels contain the sacred mantra "om mani padme hun" repeated millions of times. The long approach to every monastery is lined with these prayer-wheels, to which the hand of the devout Lama imparts many revolutions as he ascends the winding way to his cell. The small hand prayer-wheel is a familiar object in many a home in western lands; it was once in the possession of some earnest Buddhist who turned it incessantly as his ordinary means of invocation, and the Lama as he sits in meditation offering up prayers with his lips sways his body to and fro.

Whether the peculiar form of monasticism to be found in Tibet to-day, extending to Mongolia and outlying parts of China, took its rise when the wave of Buddhism was rolled back upon the Himalayas from the famous temple of Bodh-Gaya, where Guatama Buddha lived and taught in the midst of his chelas or pupils, as long ago as the sixth century, B.C.; or whether it was largely influenced by the activities of the Nestorian Church, which from the sixth to the eleventh century, A.D., came in contact with Lamaism in Central Asia, and may have conduced to the similarity that is to-day observed in the ritual and practises of the Lamas in Tibetan lamasaries to those that prevailed in the middle ages in the monasteries of Eastern Christian churches, it has to be reckoned with in many plans that the Protestant missionary church may be making to-day for the spread of the Gospel in Central Asia. It may be commended as a subject for prayer to all prayer-unions interested in missionary problems. Here is one of the greatest. The conversion of a Lama is almost unknown, and any diminution of the number of lamaseries seems wildly improbable.

By permission of Capt. C. G. Rawling

LHATSEFONG, CENTRAL ASIA

Yet nothing, certainly not the strongholds of Buddhism which are more assailable than those of Moslemism, is too hard for prayer to accomplish. It razed the walls of Jericho, and brought down fire from heaven at Elijah's bidding, and overthrew the army of Sennacherib. Prayer is doing wonderful things to-day. It has given us a great cloud of witnesses in the mission fields of the world to gather in the harvest.

"The golden harvest of endless joy,
The joy He had sown in weeping;
How can I tell the blest employ,
The songs of that glorious reaping!"

If, as we have seen, neither treaties nor frontiers can exclude the pioneers of trade or the artifices of workshops, or the physician and surgeon, how much less should such barriers avail to shut out that Gospel which hath a pathway of its own across the mountain ranges into forbidden territory, moving from heart to heart, in a manner that rulers can not restrain, and bringing to the sin-sick soul peace and to the weary rest. The "Story* of the Central Asian Pioneer Mission" shows that God is even now leading some to attempt to reach these mid-Asian territories with the Gospel. "All the land which thou seest, to thee will I give it."—Gen. xiii. 15.

INCIDENTS OF MEDICAL MISSIONS AMONG THE LAOS

BY C. H. DENMAN, M.D., FORMERLY OF CHIENG MAI, LAOS

The medical missionary's work has a twofold value: first, it overcomes prejudice and brings people into contact with the Christian religion; and secondly, it helps them to be stedfast.

A Christian woman, all of whose relations are heathen, was ill. The missionary physician was called at first. But later, the relatives who had long been anxious to have her come back to the spirits, saw their opportunity and by rapid pressure brought to bear upon the suffering woman, prevailed upon her to accept heathen treatment. The spirit-doctor was called and told them that the disease was caused by the spirit of her deceased husband. Two days later the missionary physician, having heard nothing further from the patient since his first visit, found that Satan's power was again dominant in that house. The sick one replied to our sorrowful appeal to come back to God that she was unable to withstand the solicitations of her friends and that even her present husband declared that he would forsake her did she not leave the Christian religion. We came away from that home feeling that Satan had gained a victory, but we have not given her up and trust that she may yet be brought back to Christ.

On the same day when this woman turned back to spirit-worship a messenger came from a Christian community some twenty-five miles away saying that two Christian women were very ill, and asking the missionary physician to come at once. A trip of this kind means a night away from home; this necessitates considerable preparation, for the missionary must not only take supplies but requires a small camp outfit, as the native beds are not up to our standard of clean-

* Procurable at office of Central Asian Pioneer Mission, 2 and 4 Tudor Street, London, E. C. Price, *6d.*

liness and their food is so coarse and poorly cooked that it is unwise for the Westerner to eat it even for a day or two.

A little before noon the pack pony was loaded and we started; but the missionary could go no faster than the messenger could walk, for he did not know the road. After nearly seven hours' travel over the parched and dusty rice plains the village was reached. All the Christian families were very glad to see the missionary but especially the two families where there was sickness. One of the sick ones said: "Oh, how glad I am to see you! It's like seeing the face of God!"

We took the opportunity to give some scripture instruction, warning these people against putting faith in evil spirits, especially as we were told that relatives of the sick ones had suggested a return to heathen charms. Next morning, bright and early, we were on the homeward march, after finding that the sufferers were on the road to recovery. These two patients are now well and stedfast in the faith.

Each Sabbath morning after service, Christians from the villages surround the doctor like bees about a pot of honey, but they seek medicine. Dr. C. C. Hansen has been touching the hearts of heathen people by means of the scalpel. A number of children from two to eight years of age have been operated upon for relief of calculus of the bladder. This trouble causes almost constant excruciating pain to these poor little fellows, for whom there would be no relief were it not for the missionary hospital. The hearts of the parents and friends have been influenced by the kind treatment and cure of their loved ones, and they are beginning to understand the aim of the mission, and are interested to learn more about the Kingdom of God.

The new dispensary in Lampun, tho but a modest building, is a great improvement over former accommodations and has led to increased patronage. Dr. C. H. Denman makes fortnightly visits to Lampun, a distance of eighteen miles, in the interests of the medical work, and usually finds the day there a busy one. A few weeks ago, upon his return, he stopt over Sabbath with the Christians of Bethlehem Church. Arriving at the village just at evening he was asked to visit the husband of a woman who was once a Christian but had grown cold. The man was unconscious as the result of maltreatment of a case of fever. His father, a native medicine man, insisted on his taking native medicines and the result was nearly disastrous. The missionary doctor was anxious to cure the man, hoping that it might be the means of bringing back to God the wife and her large family of brothers and sisters. He told the people that only God could cure the man and urged them to put their faith in Him. But in spite of his efforts and prayers the man died—murdered through neglect.

During a visit of the Siamese chief, Pya Surisee, to the Chieng Mai hospital, Doctor Denman called his attention to the unfinished condition of the princess' ward. The chief promised to help raise funds for its completion, and later instituted a subscription list among the Siamese officials, which realized some nine hundred ticals. The ward is now finished and is proving a great blessing to the hundreds who are cared for there each year.

ISLAM IN EGYPT AND THE SUDAN*

BY REV. ANDREW WATSON, D.D., CAIRO, EGYPT
Veteran Missionary of the American United Presbyterian Missions

The Mohammedans under Amr Ibn-El-As took Egypt in the Year of Our Lord 640. Egypt was then a Christian country ruled by Mukawkas under appointment of the emperor. There was, however, a division among the Christians, one party siding with the civil ruler, the other under the influence of Egyptian national aspirations, was desirous for his overthrow. This division made the entrance of the Arab invaders easy; indeed, it is generally believed that the national party welcomed the Mohammedan leader as a means of deliverance from the Imperialists. If they did, it was not long before they had abundant reason for repentance.

At the time of the Mohammedan invasion, the Egyptian Church had wandered far from the simplicity of the Christian religion as taught in the four evangels and the writings of the apostles, and had practically adopted a method of salvation manifestly at variance with the doctrine of salvation by free grace, as also was the case with nearly all the Christian churches of the East. Doubtless the rise and extension of Mohammedanism were, in the providence of God, intended as a punishment on the Christians for setting aside the true Gospel revealed in the inspired writings, and adopting the doctrines and practises of human invention, which destroyed the character of the religion of Jesus and His apostles, and drove away the Spirit from the life of the individual and the services of the sanctuary; for, without the indwelling Spirit in the individual and His guidance and dominion in the Church, it becomes easy to change one system of outward rites and ceremonies for another.

From the time the Mohammedans added Egypt to their conquests, the defection of Egyptian Christians to Islam began, and it continued all down the centuries until the days of Mohammed Ali; indeed, it can not be said to have ceased up to the present time, for no year has passed during my residence of forty-four years in the Nile Valley without my hearing of several instances of defection. The causes are easily found, and were chiefly the hope of worldly gain of various kinds, severe and continued persecution, exposure to the cruelty and rapacity of their neighbors, and personal indignities as well as political disabilities of various kinds. Mrs. Butcher, in her book on the Egyptian Church, has told us some of the sad and cruel experiences of the Christians of Egypt under the dominion of Islam. Indeed, it is a wonder that any one bearing a Christian name could have lived until the eighteenth century. Before that time, no amount of Christian testimony could condemn a Mohammedan. Christians were not allowed to ride horses, or wear a seal on their fingers, or wear a white turban, and, in title deeds conveying property from or to a Christian, he was described as the "accursed one."

* A paper read at the Cairo Conference, 1906; published in "The Mohammedan World of To-day." Fleming H. Revell Co.

Number and Proportion

The population of Egypt at the last census, taken some time after the British occupation, was:

Mohammedans	8,978,775
Christians	730,162
Jews	25,200
Diverse	268

This makes the percentage of Mohammedans 92.23, or about thirteen times the number of Christians. The proportion must be much the same at the present time; any change is likely to be in favor of the Christians. The smallest proportion of Mohammedans is probably to be found in the cities of Alexandria and Cairo and the province of Assiut.

Social Conditions

Speaking generally, this is the saddest phase of my subject. With few exceptions the women are either the slaves or the playthings of the men, and oftenest by far the former. Excluding the highest strata of society, a man generally marries in order to secure a permanent servant for himself and his immediate family relations; and if the wife does not fill the bill, she is either divorced to make room for another, or a second wife will be added. In a conversation with a prominent Moslem, he said that not more than five per cent. of Mohammedans in Egypt retain their first wife to the day of her death. Divorces are as frequent as they ever were, but in fewer cases is there a plurality of wives.

In the homes, the women occupy one part of the house and the men another; generally the men eat first, then the women, and then the servants. Outside of the family circle there is no commingling of the sexes above a certain age, at a common meal or for an evening sociable. Even at funerals and marriages, the separation is strictly observed. At marriages, both men and women witness the same obscene motions of the dancing girls, and listen to the same immoral chanting, yet from different positions on the premises.

Marriages are very often legalized when the bridegroom is less than sixteen and the bride less than thirteen, and the arrangements are all made and carried out by their nearest relatives, and sometimes in spite of the opposition of one of the couple. At their first marriage they can, therefore, have no idea of the responsibilities and cares incident to married life, so it is no wonder that there are so many unhappy in their homes. One reason, and perhaps the chief reason, for early marriages is to prevent the youth from falling into vices which are very prevalent, and caused no doubt by the reading or relating of vile stories in the hearing of the children, and the generally unchaste character of the conversation of the people. Indeed, the subject of conversation in the homes and in the cafés and streets is sufficient to corrupt the minds of the youth and lead them to immoral acts of various kinds.

The causes of divorce may be anything, and often nothing except that the man wishes to get rid of his wife in order to be able to secure another. The legal allowance for divorced women for even the limited legal time is often only collected

from the man when the woman has powerful friends to plead her cause before the *kadi*. One of the saddest sights in Egypt is the environs of the *kadi's* court, where divorced women and widows come to plead in vain for justice. The jealousy of Mohammedans for all that pertains properly to their religious system, especially as regards the prerogatives of the men, their authority over their wives and other female members of their household, has effectually prevented any reformation of the *kadi's* court.

The use of opium and *hashish* is widespread, and in the cities and large towns drinking Western intoxicants is becoming more and more common, especially among government officials and servants. I have been told by well-informed Mohammedans that neither learned nor unlearned, nor rich nor poor, nor high nor low, regard it as a sin to take opium in some of its forms.

Islam and Politics

Tho Egypt is, and has been, nominally a part of the great Mohammedan Empire under the Sultan at Constantinople, and pays a heavy tribute to the imperial exchequer, yet she has been free to govern herself from the time of Mohammed Ali until the British Occupation in 1882. During this independence under the rule of this energetic prince and his successors, Egypt was governed on Mohammedan principles with a certain amount of European influence proceeding from the Western officials in many of the departments of state. Arbitrary and unjust rule had full sway during the reign of Ismail, the first Khedive, and the people were despoiled of their money and their lands in order to carry out his ambitious designs, and a debt was contracted which still weighs heavily on the people. But with all his tyranny and extravagance, he initiated enterprise and carried out improvements which have in no small degree benefited the country.

Since the Occupation Islam has governed Egypt only indirectly, for the real ruler has been Lord Cromer with his staff of British officials, who plan, direct, restrain, and control in all the departments of the government—finance, interior, justice, public works, and public instruction. Notwithstanding this, Islam has no little influence politically, exercised through the Khedive, his ministers, executive officials throughout the country, and the press. The Khedive's ministers are all Moslems except one, and all matters of importance are passed upon by them, tho prepared and presented by British officials in each department. Certain matters also come up before an advisory assembly, very few of whose members are Christians. No little power is exerted on the minds of the British authorities by Mohammedan journals, some of which have a very wide circulation.

Of course, the ultimate authority rests with the representative of the British Government, but it often appears to outsiders that he is especially favorable to Mohammedan interests, and pays undue respect to their prejudices, at the expense of Christian interests. The following item of recent history is an example: The public pleadings in the native courts were on Sunday, which required the Christian lawyers to be present and prevented them from attending their church services. A number of the Christian lawyers

waited on the authorities and petitioned them to have these sittings on some other day of the week than Sunday or Friday. The arrangement was agreed to, and preparations were set on foot to carry it out, but the Mohammedan papers made such a stir over the matter that it was annulled. It was represented as the Christian holiday and a step toward destroying the Mohammedan holiday, whereas it was only a just arrangement to allow the Christians employed in the courts the opportunity of attending divine worship, without in the least interfering with the holiday of the Moslems.

The influence of Islam is very great in the courts, as the majority of the judges are in almost all cases Mohammedans. The closest inspection is necessary in the interests of justice, especially in cases where one party is Mohammedan and the other of some other religion. I have known several cases of glaring injustice, to one of which I called the attention of the controlling authorities. A young man had been accustomed to meet with others, some of them Moslems and others Christians, for friendly conversation on religious subjects. As the Koran was often referred to, the young man purchased a copy for his personal use and made annotations on the margin. One one occasion, he left the book for a little and it was picked up by a Moslem, who took it to the *kàdi,* who advised that a case be presented against the young man for attempting to change the Koran. The case was taken up by the court and the young man was found guilty and sentenced to one year in the penitentiary. He appealed the case and the court of appeal confirmed the judgment. At my instance the authorities looked into the matter and found a case of gross injustice, and after four months' imprisonment and ill treatment in prison, a pardon was secured from the Khedive, and the young man, scarcely able to walk, was set free. Other cases quite as glaring as this have come under my notice.

It must be remembered, too, in order to measure the influence of Islam in Egypt, that the executive part of the administration is in the hands of Mohammedans, such as governors and deputy governors of the provinces, mayors of the chief cities, chief officers of police in the various divisions of the provinces, nearly all the *umdas,* and sheikhs of the numerous towns and villages. This gives Islam a mighty power even under the Occupation, when we remember the amount of prejudice that still remains, and the fact that these Eastern people bring their religion into all the relations of human life, and make it the chief reason in the decision of all questions and the principal moving power in all actions. It is true that when any glaring cases are brought to the notice of the British authorities, they are not slow in righting the wrongs as far as it is possible, but, through fear, it is very seldom that Egyptians will dare to complain of those who oppress them. I do not hesitate to say that the Occupation instead of weakening Islam has strengthened it.

Islam Intellectually

It is generally understood that Christians and Jews, in proportion to their numbers, stand higher than Mohammedans in competitive examination, perhaps because in the case of the former the stimulus is greater, and the hope of outside help less. There is so

much in favor of the latter—the influence of their immense majority, and of powerful friends, the expected favor of the British officials—that the young Moslem has little fear of failure to secure a position or occupation, even if he does not obtain the best marks, because the Christian is not eligible to many of the places in the government service.

Moslems as well as Christians have greatly advanced in knowledge and intellectual pursuits during the last twenty years. It is surprizing how many newspapers, daily, weekly, and monthly, have been started, and the increase in these journals has been as great, perhaps, among Moslems as among Christians. The *Mocyyid*, edited by Sheikh Ali Yusef, is a first-class daily, and has the largest circulation of any paper in Egypt. Its leading articles do not equal, in intellectual grasp, or sound reasoning, or useful information, those in the *Mokattam* and some other papers edited by Christians, which every Egyptian ought to read. As far as I know, the Mohammedans have no historical and scientific monthly, and certainly none to be compared with the *Muktatif*, or the *Hillal*, or the *Mohit*, all magazines conducted by Christians. Certainly the Moslems are behind the Christians on most of the fields of literature. The reason may be found in their home training, and especially in the methods of education, by which the memory and not the intellectual powers are developed. It is notorious that the methods used in the Azhar, the great Mohammedan university, where thousands are yearly enrolled as scholars, have been the very worst, calculated indeed to discourage and retard the learner. An attempt was made by the late intelligent *Mufti* to bring about a reformation, and for a time great hopes were entertained that a new régime would be established, but jealousy, prejudice, and personal antipathy thwarted all the best efforts of this sincere reformer.

To complete a course in the Azhar requires about twelve years. The curriculum includes the following branches: *Fikh, usul ed-din, usul et-tafsir, nahu, sarf, balagha, mantak*, and the *hadith*. The late *Mufti* added geography, history, and chirography.

The first order of the learned men receive from £4 to £6 a month; the second, £3; the third, £1 10*s*.; all in addition to their bread. The students receive their bread, and some of them a monthly allowance besides, not exceeding three shillings. The chief sheikh of the Azhar receives £90 a month.

The proportion of Moslems who can read and write was, at the last census, eight out of a hundred.

Special Developments in Islam

The most notable development among Mohammedans in Egypt in recent years is that which was initiated and carried on until his death by the liberal-minded *Mufti*, recently deceased and greatly lamented. A man of scholarly intuitions and wide reading, of broad sympathies and worthy impulses, deprecating the widespread ignorance of his coreligionists and their bitter hatred to all who are of another faith, he attempted in many ways to bring about a reformation among them. He occupied various positions of honor and responsibility in the state and in his religious community, and performed the duties of these relations with faithfulness and intelligence. In the great Moham-

medan university, he brought order out of chaos, both in its material affairs and its administration, and the matter and method of instruction. By his intelligence, simplicity, and earnestness he attracted many to his lectures in the university. He deprecated the accumulations of tradition, and strove to lead the people to simpler faith and a more humane service. Through his efforts, the consultative Parliament was transformed from a position of antagonism to the plans of the British administration into more or less friendly cooperation. During his last days on earth he was engaged in an examination of the condition of the religious courts, and in drawing up a scheme of thorough reformation where corruption is rampant. Through him and others, a great impetus has been given to education. Societies have been formed and committees appointed in many places for raising money to establish schools of various grades, partly to prevent the Mohammedan children from attending Christian institutions and partly from a laudable desire to spread knowledge among them, and thus prepare them to improve their worldly prospects. Societies have also been formed in the interests of their religion, and books and tracts have been published and circulated, some attacking the Christian faith, and others in defense of their own faith against the attacks of Christian authors.

Contrary to what has appeared in some Western journals, I have not been able to discover the existence of any Moslem society that has been formed in Egypt for the express purpose of sending men to the interior of Africa or to other lands for the propagation of Islam.

Mission Work Among Moslems

1. *The American Mission.* The oldest Protestant mission in Egypt is the United Presbyterian Mission of North America. Its first missionaries arrived on the field in 1854, a few years after the C. M. S. had left it. The purpose of the mission was not, as has been reported in some places, to labor among the various Christian sects especially, but to preach and teach the pure Gospel of our Lord Jesus Christ to Jews, Moslems, and nominal Christians where and when opportunity offered. It so happened that God in His providence opened the door to the Copts, who, it would be easy to prove, were at the time in great ignorance of the Word of God. Instead of beating at the bolted and barred doors of Islam, at a time, too, when there was no religious liberty, the missionaries entered at the open doors of "the lost sheep of Israel."

Yet from the very beginning of the missions there were many opportunities of reaching the Moslems indirectly. Through all the history of the mission, many Bibles and other religious books were sold to them, and for many years past over 2,000 Moslem pupils have attended its schools; last year there were 3,067, of whom 2,446 were boys and 621 girls. Perhaps thirty years ago the mission published one book on the Mohammedan controversy, called *"Shahadet El-Koran,"* and also a number of small tracts. When *"El-Kindi"* and *"Mizan El-Haqq"* were published in England the mission circulated many copies of both books in an unobstrusive way. During the more recent years the four exhaustive volumes of *"El-Hadaya"* have been published in reply to several books attacking the

Christian religion. During the last four years, two evenings a week in Cairo have been devoted to the public discussion of the various points of difference between Christianity and Islam. These meetings have often been largely attended by large numbers of Mohammedans and opportunity is generally given to one to reply.

Our physicians at Assiut and Tanta have many opportunities in the homes of the people, as well as in the hospitals, to give important testimony to the saving power of the Great Physician. They are often called to treat the sick and suffering in Mohammedan homes.

As to results, the mission reports nearly one hundred and forty converts from Mohammedanism during its history. In 1900, there were six; in 1901, there were also six; in 1902, there were eight; in 1903, there were fourteen; in 1904, there were twelve. Two of these have defected to Islam through the threats of friends and Moslem officials. One of the converts is now a successful medical missionary in China.

2. *The Church Missionary Society.* The C. M. S. Mission to Mohammedans in Egypt was begun in 1882, when Rev. F. A. Klein started work, chiefly educational and translational. A medical department was started in 1889, in which year also, girls' school work was begun.

During the last few years, four branches of work have been distinctly strengthened—medical, boys' schools, girls' schools, evangelistic work in the city and in the villages, in which one station is about to be occupied. The whole of this work is directly among Moslems.

There are no special difficulties, for probably Egypt is as open as any Mohammedan land in the world and the opportunities are obvious. The methods have been sufficiently suggested by the enumeration of the branches of work. It only remains to add that evangelistic work is carried on by preaching within doors, by visiting, by literary endeavors. There is also a book depot, from which books are sold, and in which personal work is done. Tracts on a variety of subjects are distributed, and a weekly journal, especially adapted to Moslems, is published.

Direct results are the conversion and baptism of some men and some girls—"all too few," Mr. Gardner says. The indirect results are the gradual familiarizing of many people and many classes with the ideas of the Gospel.

3. *Dutch Missions.* There is also a small Dutch Mission, with its center at Galioub, about eight miles north of Cairo. It has schools in several places conducted on mission lines and having pupils of various religions. Evangelistic work is carried on in the villages around by means of colporteurs. There is also an orphanage for boys, in which the children of Mohammedans, as well as children of Christians, are received.

I might mention, too, the schools of the Established Church of Scotland in Alexandria, and of the German Church in Cairo, but there is no missionary connected with these efforts who knows the vernacular, and, therefore, no direct work is done among the Moslems.

4. *The Egypt General Mission.* This society entered Egypt in the year 1898. Its chief object is the conversion of Mohammedans. It has its lo-

cation in the Delta and Suez. It has boys' and girls' schools, not only for teaching the truths of Christianity to the pupils, but also as a means of opening the homes for teaching the adults. It also employs itineracy and has regular services on the Sabbath and during the week. Much good work has been done in book depots, where there is free perusal of Arabic books on questions concerning Islam, and where there is the best opportunity for informal meetings at night and for personal work. Scores of Mohammedans have been dealt with in these depots, tho but few have made a definite profession of their faith in Christ. There have been several baptisms. The case of a Mohammedan sheikh from Morocco, related in a small tract entitled "The Story of a Moslem Sheikh," is intensely interesting, and shows us how unexpectedly the Spirit sometimes moves upon souls and brings them to the light and life which are only to be found in Jesus Christ. This mission has also a monthly paper, especially adapted to the needs of Moslem readers and circulating widely in Egypt.

5. *The North African Mission.* This mission was begun in 1892, and has for its special, tho not sole object, the conversion of Mohammedans. At present it has its centers in Alexandria and Shabin El-Kom. Three missionaries labor at the former place and two at the latter. The methods employed have been for the most part schools for boys and schools for girls in which the Gospel is regularly taught. Bible-women are also employed to visit the women in their homes and read to them, as opportunity offers. There are also meetings in the evening during the week for the study of the Word and prayer. The missionaries have been allowed to make systematic visitation of Mohammedans in the Protestant hospital in Alexandria, and itineracy in the villages has been carried on for evangelistic work and the circulation of the scriptures and religious tracts. Five Mohammedans, having made a public profession of their faith in Christ, have been baptized, while many have been personally instructed in the way of salvation, but have not taken a stand for Christ.

In Egypt proper there is only one special difficulty which confronts missionary work, and that is to find employment for the converts, as the Mohammedan community always boycotts the converts, and the family relations disown them and cast them out of their homes. Generally the relatives, however near, prefer to see their friends die rather than to see them become Christians.

There are no certain data from which to ascertain the number of Mohammedans in the Sudan; the number must be large considering the wide extent of territory within the bounds of the Anglo-Egyptian possessions, limited on the east by the Red Sea and Abyssinia, and on the south by Wadelai. All missionary work is absolutely forbidden within the Anglo-Egyptian Sudan and no Mohammedan can be a subscriber there for a Christian journal without making application first to the central government authorities in Cairo. The consequence is that no one has courage enough to thus put himself under government espionage. How long this state of things is to continue is for free England to say.

Photo by C. W. Briggs

A BARRIO UNDER THE TREES IN PANAY

THE CHURCH IN THE JUNGLE

THE GROWTH OF PROTESTANT COMMUNITIES IN THE VISAYAS

BY REV. CHARLES W. BRIGGS, ILOILO, PHILIPPINE ISLANDS

Missionary under the American Baptist Missionary Union

The great Protestant ingathering of the Visayan peasants in 1900 was marked by frequent petition for missionaries and manifest purpose of these peasants to organize themselves under mission direction into separate communities. The reason for this was doubtless complex, combining both the hopes of a people long opprest, and practical reasons rooted in the history and evolution of the peasants.

Before the revolution against the Spaniard in 1896 the position of these Visayans had been growing more and more intolerable because of oppression that came directly or indirectly from the priests. The peasants had been too poor to pay for papal sacraments, which they doubtless valued as highly as any ignorant proletariat under similar conditions would have done. But they early came to consider the friar and all who stood with him as oppressors of the peasants, and became opposed to the church and the church-directed government. The friar regime with its feudal tendencies also developed a class distinction which militated against the social, political and economic interests of the peasantry. The inevitable result was that the friars and the mestizo Romanists came to utterly despise the peasants, designating them as Moros, signifying that they cohabited without matrimony; Babaylanes, or pagans and spirit worshipers with lewd rites; and Pulajanes, or fanatical law-breakers and enemies of the Government and of the Church. Instead of being true missionaries to them and winning them to the church, which might easily have been done, the friars, who had become landlords and careless of their spiritual office, re-

pelled and embittered the peasants till there was a rupture which could not be healed.

The days of revolution, the interim between the driving out of the Spaniard and the coming of the American, and even of the first year or two of American occupation, were times of great suffering and danger for the peasants. They had fought faithfully in the revolutionary army under their Roman Catholic officers, but in return for fighting in the front ranks and bearing most of the loss and suffering of the campaign, they were hunted, raped, pillaged and murdered in all parts of Panay Island. The manifest and deliberate intention of the upper-class Filipino, drunk with despotic power, was to exterminate the hated peasant.

This class hatred still exists unassuaged and resists both the democratic spirit of the Gospel of Christ and the movement for political equality of all Filipinos which Americans seek to implant, and which they even presuppose as already existing in much of their legislation for the islands.

It was while the peasants were in these dire straits that the Gospel was first preached to them. Small wonder that they accepted it almost *en masse*. It is also but natural that from the first they proceeded on the conviction that they must come out and be separate from their Catholic neighbors and enemies.

On the other hand, there was not lacking a fond dream—a living hope "which would not down"—that they might establish a great town of their own under American protection where they could forget their hard lot of the past and enjoy such rights and privileges as they had been able to formulate more or less clearly during the years they had endured oppression. That their hope was utopian was manifest in their utter failure to foresee inevitable dissension and internal trouble even when they were isolated from their former enemies. They looked forward to a community that should realize their fondest dream of freedom from outer molestation, of education for their children, of exemption of their land and of the products of their toil from taxation, of religious ministrations that they could afford and that should satisfy their souls, and of protection under the guardianship of the powerful *Americano*.

The missionaries were at first conservative in their attitude toward the Protestant community idea. Many objections seemed forcible. It was pointed out that under the new system of government where the power was in the hands of the *mestizo* Catholic class, even tho the American flag did wave over his office building, such an isolated community would be an inviting mark for all kinds of oppression under the subterfuge of administering justice. Again, the suspicious nature of the Filipino was pointed out, and it was shown that the Protestant Christians, if they lived beside their former neighbors, would not be misunderstood and suspected; while their isolation would invite bitter misunderstandings and all sorts of trouble from without. Again, the new regime was very *new*, and changes in the sovereign power might occur at any time. If the restraint due to American oversight were withdrawn, it was feared that the isolated communities of Protestants would be exterminated on short notice, or with no notice at all. Lastly, it was again and again made

plain to the peasants that they owed a debt of gratitude to their Savior and must evangelize their Catholic neighbors and win them to the Gospel, both by word and by example, which would be seriously hindered by their isolating themselves in exclusive communities.

But the project would not down. The peasants replied that if there were a change of government and American supervision were withdrawn, they would all be hunted down and killed anyway, no matter where they lived. In this they appeared to be right. As to suspicion, they felt that the new community would be so successful that it would awaken envy and not suspicion! As to furthering the Gospel and winning their neighbors, they maintained that Catholic peasants would wish to join them as they should behold their freedom and prosperity, and thus the Gospel would spread inevitably. While as to persecution at the hands of *mestizo* Catholic officials,—it would be the manifest duty of the missionaries to act as intermediaries and save them from all that!

In spite of our hesitation, the peasants prepared a map of a plot of land in a desirable location, far from any town, and on unoccupied government land. They were urgent in their petitions that we get the project authorized from Manila. But this was not done. Changes came about in the personnel of the mission. First one and then another of our working force had to leave on account of health, till finally the peasants saw that delays were not likely to end soon, and started on their own initiative to carry out their scheme.

At first they had planned for one large town that was to have several thousand charter residents. But now they found it best to begin, at least temporarily, with several smaller communities. The first one to take definite shape was in a site known as *Bingowan* and *Maldespina* respectively, located in the northern part of Iloilo Province near the trail between the towns of Calinog and Tapaz. The site was propitious, the land fertile, the region but little troubled with brigands, and the people who had tilled little plots of land there since the times of distant ancestors, were now Christians.

A REFORMED BRIGAND CHIEF
Now a Christian, living in barrio McKinley

Some twenty families founded the

Photo by C. W. Briggs

REV. C. W. RIDER ON TOUR IN ILOILO
An American missionary visiting the Visayan Protestant communities in the Philippines

new community in 1902. They had to make humble beginnings but their hope and faith were not small. From the start they laid out a town with wide streets centering about a plaza. One of the first buildings put up after some shacks had been reared for the women and children, was a small chapel. Some of the wilderness was cleared up and the first crops planted; and then began the struggle to see if they could live till the first crops should be harvested. They were surrounded on all sides by the jungle, tall, wide and rank in its tropical growth. Roots and herbs and bamboo-shoots, with fish and game, constituted their sustenance as they toiled, planted and waited. Then came the fever. The malarial-bearing mosquitoes abound in the jungle, and jungle fever is no plaything, even for a Visayan who is nearly immune by bearing malaria in the system from childhood. Several died on short notice, some of them after only a few hours of illness. All the others had to suffer with the headaches and alternating chills and high fevers, that were aggravated by every effort to make a living and clear up the jungle. But they won. Their first crops furnished relief, and they could now invite others to come and join the community. The new settlement had two hundred souls at the end of the second year.

Then it was that the missionary first visited them in their new home. He received an enthusiastic welcome such as isolated country peasants alone could show to one whom they loved and trusted and whom they had not seen for two years. Ten miles they came to meet him at the edge of the jungle, and carried him, protesting, in a hammock all that distance. Chickens, fat pigs, choice fish, crabs and shrimps from the mountain streams, snails, and all imaginable sorts of viands which they count delicious, had been kept against his coming, and four times a day he had to sit down to a loaded table, and a fifth time it was spread and he was urged to "take a little."

RIZAL, A VISAYAN PROTESTANT COMMUNITY, ILOILO

In the chapel we listened together to the word of Life, and together worshiped the God so manifestly leading in all this enterprise. New candidates for membership in the church were examined during the week, and more than a hundred were baptized under the feathery-fronded fernlike *bolo* bamboos in the jungle stream. In the chapel a score of weddings were performed, some of them old people, who had cohabited for decades, availing themselves of this their first opportunity to be united in the Christian ceremony of marriage.

One of the results of that visit to the missionary was the forcible confirmation of what had long been a growing conviction with him, of the essential worth and capacities of the Visayan peasant for Christianity, and for a place in the modern world. The struggles of this community with the jungle and with the fever, the largeness of their faith, the firmness of their grip upon God, the contrast between them and their neighbors who had persecuted them and driven them forth from land and home—in all these respects they compared favorably with our own Pilgrim fathers whose excellent qualities made it possible for God to elect them to lay solid foundations for a great state.

On this visit the elders of the community laid before the missionary a diagnosis of their condition as follows: We are far beyond the visits of your itinerant preachers; few of us can read at all, and no one of us is competent to explain the Bible to the others; now as our community enlarges we sorely need a head, a leader, a pastor, who shall teach us and lead us and be our messenger to you and our spokesman before the provincial gov-

ernment. They confest frankly that they would soon outgrow what little Christianity they had already been able to absorb and revert to ignorance

MARTIN ABYSINO AND JUAN PORTEGO
Two itinerant pastors touring in the Jungle of Poncy

and superstition unless they were provided with a pastor.

Amanda Zamora

It was pointed out to them that the work was still so young that no pastors had yet been qualified to lead such a community. But they were insistent and a pastor had to be provided. A Tagalog who had already gathered about him a little community of Christians at Janiway, fifty miles away, and had there shown good qualities as an organizer and leader, but had also demonstrated a capacity for developing feuds, was asked to become the head of the new community. He was a willing learner in the scriptures, but knew practically no Spanish, very little Visayan, and had never met a missionary who could teach him in his own dialect. He was manifestly seriously handicapped. He could preach with some power already, and while but a beginner in Christian experience, he seemed to have all the potentiality and promise of a babe in Christ. He had fallen into sin after becoming a Christian, and had come forth with a sense of guilt and humility that seemed a possible earnest that in the future he would avoid such a course. He was but a dull tool, never yet ground to an edge, but the best there was at hand.

Under the influence of the personality of this man, named Amanda Zamora, a relative of the martyred Zamora of Manila, the new settlement which he named "New Boston," at once became distinctly stronger. He was a natural leader, and all accepted him as such. He settled their petty disputes in a wise way, represented them before the provincial authorities, commanded from the first the respect of those authorities, and resisted every attempt to do the little colony any injustice. He enlarged the chapel, used it as a schoolhouse through the week, taught the children of the barrio the three "R's" and the New Testament. On Sundays he preached the Word as best he could. He toured the surrounding country, endured some persecution, faced many dangers in bearing his message into hostile centers, and won many converts and influenced many of them to move to New Boston.

In every way he demonstrated fit-

ness for his position. He had been a revolutionary soldier and officer, and was accustomed to give orders and to see them fulfilled. The essentially dependent nature of the Visayan peasant craves such a leader. He organized his growing community into wards with head men over each ward to report to him all cases for discipline and to maintain order. He surrounded the barrio with a high corral of bamboo to protect against enemies and thieves, and kept the gates closed from dark till daylight. He studied the reports of the civil commission's enactments relating to municipal organization and organized New Boston on the lines there laid down. Eight young men were set apart as police to be on guard through the night, watch for jungle fires, and perform other police functions. Under the guidance of the missionary he organized a council comprizing all the adult men of the barrio, to discuss and plan for the general welfare. According to a good Visayan custom the old men or "elders" did most of the counseling, and Zamora and his police administered the will of these elders. Thus the community took a long step toward democratic self-government, and all learned to act and think in the interests of the community.

At the end of four years New Boston must be pronounced a success in every way. The community now has some eight hundred souls. New houses are being built and new families continually being admitted to the community by the council of elders and general assembly. No thieves or other bad characters have been admitted, and no one that was not a hard worker. A great chapel has been built by the community with seating capacity for over a thousand souls, and every Sunday it is packed with people from New Boston and from the country round about. One of the functions of Zamora's police is to see that all members and their families attend service if circumstances permit!

Photo by C. W. Briggs

AMANDA ZAMORA

As the population increased and the jungle near the barrio was cleared up, misunderstandings arose as to land titles, and Zamora made provision for the settlement of all such difficulties. This land was alloted in severalty, and no man can hold more than one share against any other who wishes to work it. To provide against unfortunate years and to enable themselves to help other Protestant barrios that should be in need, the council of elders have elected a treasurer and trustees who

keep a community granary. When the crops are good each man is solicited to put as much rice as he can spare into this common treasury, and he is given a receipt for the same. Any Protestant who may be unfortunate, or the council of elders in a neighboring barrio that may have been unfortunate with its crops, can borrow from this common treasury at current rates of interest. The receipt holder who has contributed rice receives his portion of the interest accumulated, and in due time his capital is returned to him. Thus a mutual cooperative and loan association was started entirely upon the initiative of the peasants themselves; and later, under Zamora's influence, the same plan was followed out by our other Protestant communities. Thus the humble peasants are learning to care for themselves, provide against famine, fire and other misfortune, and are fulfilling the prophecy of their spokesmen six years ago who first asked to be organized. They are already exciting jealousy and envy on the part of their Roman Catholic neighbors whom they are outstripping.

Under the American Baptist Mission in Iloilo Province there are now nine communities of this sort, and twelve others that contain both Protestants and Catholics, but each group living by itself with a high fence between the Catholic and Protestant sections of the barrio. The reason for this arrangement was that the Protestant families owned land in these mixed barrios and were unwilling to leave it. Each half of such a barrio has its own separate organization, and the Protestant sections have their own chapel the same as those in an entirely independent barrio.

The movement is still too young to talk about either its successes or failures. No two of these communities have grown up under similar conditions, nor with the same problems to work out. For example, one of them is a barrio of reformed brigands who were under the control of a chieftain who was converted, and with his men turned their arms over to the government on condition that they be permitted to live in this barrio unmolested and without having to suffer the penalty for their misdeeds of the past while they here work for their living and are of good report. Two other large barrios are not on government land, but upon land owned by Protestant families who invited opprest Protestants in surrounding barrios to come and live with them, until now the two communities, *Good Hope* and *Rizal,* have upward of two hundred families each. They have both asked for a pastor, but none has been forthcoming. Each is under the charge of a preacher who ministers to other barrios near at hand, thus including several communities in his itinerary. In at least two of the communities the people were not so willing to work as those who founded New Boston. Their respective leaders had a very difficult task in making them provident and leading them into enough thrift to lift them at all above the level of the poor Catholic barrios near them. Both of these leaders and preachers had to go into the fields and do double work themselves in order to arouse any enthusiasm among their constituency. Both, however, attained a creditable success. One of these preachers said he had preached and taught faithfully, but that his people never did more than idly listen till he stript and shoul-

dered his hoe and led them into the rice-fields and stayed with them and helped them till the work was done. This man, Martin Abysmo, is a good preacher, and has won many converts and built up the believers in the true faith, but never did he preach more effectively than while wading knee-deep in the mud, planting his own rice, supporting himself and even loaning to the poor of his flock, and leading them all to emulate their pastor. He is an itinerant pastor and does an aggressive propaganda work in the Catholic barrios. Without such men the separate communities would have proven failures.

Thus our Protestant community experiment in so far as it has been tried by the mission, and in so far as it has had a reasonable amount of care and oversight, has commended itself as a splendid means of more thoroughly evangelizing a large mass of ignorant peasants already Christians. The missionary and his helpers find the people together and easy of access for preaching, teaching, oversight and discipline. Their children, instead of being scattered among Catholic and pagan playmates, play together and study together and profit by thus breathing a more Christian atmosphere than they would otherwise have. The Christians, instead of being widely scattered, are so grouped as to be strong enough to have their own chapel within easy distance of their homes, and can unitedly support their teacher and pastor. They thus develop an *esprit du corps* and a contagious enthusiasm that fires them with strength and confidence—which half wins the battle. And their democratic training in self-administration of their own affairs, which is a tremendous innovation into the essential feudal system of the barrio country, will fit them to take their place in the larger community life of the province and state later to be evolved.

A large share of the success or failure of these communities has thus far depended directly upon the capacity and fitness of the man who has been placed over them. Zamora is an exceptional man. One other pastor, Miguel, the head of the community of reformed bandits, has demonstrated quite as much strength, with less tendency to military arbitrariness. The communities that are near the highway and so easily accessible to the missionary, have prospered more or less under his personal oversight and co-operation with the council of elders. This, however, would be utterly impracticable in New Boston, which is so far away and so poorly supplied with trails that it can be visited but twice a year.

The separate community idea is commended to other missionaries whose aim includes the social regeneration and general welfare of a large body of peasant people in conditions that would render such organization feasible. In Iloilo Province the movement is still gaining headway, and has the promise of yielding large results.

MISSIONS AMONG LEPERS

BY REV. J. T. GRACEY, D.D.

In the little walled city of Almora, a city some three hundred years old and long the capital of a province in the Himalaya Mountains, I visited an asylum for lepers which held at that time three hundred of these sufferers. Liberty was given them in this institution to learn trades or, if possible, to support themselves by agriculture or other means. These lepers sometimes intermarry, and those born of these marriages in some cases live to be thirty or forty years old before the disease shows itself. Tho this disease is not exactly that described in the Old or New Testament, yet it has enough of all that is disgusting to make it still God's parable of the loathsomeness and the irresistible progress of sin. It is to Christianity that we are indebted for the attempt to relieve these sufferers and to make them a self-sustaining community. In India these settlements are carried on at several places, and others are found in China, Japan, Madagascar, Africa, South America, the Philippines, Sumatra, and elsewhere. The Dutch have conducted work among them in the Eastern Archipelago, the Moravians in South Africa, Surinam, South America, and elsewhere.

In India and the East the work is carried on in seventy-eight localities, by representatives of twenty-seven different missionary organizations, eleven of them having their connection with societies whose center of operations is the United States.

Lepers are not confined to any one country, for they are found in Great Britain and in the United States. The annexation of the Philippine Islands and Hawaii to the territory of this country greatly increased the number of lepers in care of the American Government. Since the lepers in the world number nearly 1,500,000, there is serious trouble still facing us on this account.

The fifty-three leper asylums in India are distributed as follows: In the Northwest Provinces, nine; in the Province of Bengal, nine; in the Central Provinces, eight; in Bombay Province, seven; in the Punjab, seven; in Madras Province, four; in Travancore, three; in Central India, two; in Ceylon and Raiputana, each one. Situated respectively at Mandalay and Maulmain, in Upper Burma, are one each.

The men and women engaged in this work do not represent any denomination or nation. The last Decennial Conference of India passed resolutions commending the feature which does not employ missionaries of its own in these establishments, but seeks the support and cooperation of the several societies. The men and women engaged in this work are from Germany, Switzerland, England, Scotland, Ireland, Canada, the United States and India, as well as from Australia and elsewhere. They extend from Chamba and Chandag to Elichpur and Nasik; from Tarn Taran and Sabathu to Travendum; from Raipur to Colombo—in a word, from the Himalayas to Cape Comorin.

Those of China are not enumerated, as no census is taken in that country; but from the estimate given there are as many found there as in India, tho mainly in the south. They do not seem

to follow the heated districts, the damp region, or the country as related to other sections, or in any other specific direction as yet pointed out.

There are a dozen known efforts to relieve the cases of lepers well organized and conducted in the most creditable way. One of the most extensive and successful is the Society for Lepers in India and the East. In China, there are several under the Church Missionary Society. Of the efforts at systematic relief five are located in Fuchau Province, three in that of Chekian, two in the Canton Province, and one each in Hupeh and Nganwhui. These are a small number among 500,000 subjects of this disease. The segregation of the sexes and separate treatment of untainted children accounts for three at Chekiang, so that practically they are one in their administration. There has been care here to note the effects of these efforts in the way of inducing the people to turn to Christianity, not only among lepers, but of the country, who may learn of it as purely eleemosynary. There are persons who will be affected by this side of work which will never be reached by any other side of Christian energy.

Africa comes in for its share of leprous cases. Madagascar alone has four leper asylums. The leper colony at Antsirabe counts forty houses, besides the church and hospital. The three others have, like Malagassy localities generally, unpronouncably long names to us.

Six asylums are located on the continent of Africa, scattered from the coast of Zanzibar to Lake Tanganyika in the center, to Transvaal, to Kaffraria, to Robbins Island at Cape Colony, and to the Yoruba country on the west coast. They are called variously a settlement, a home, a colony, a village, and a camp.

In Japan are two—one at Tokyo, the other at Kumamoto; in Malaysia are two and in Oceania two—these are inclusive of that at the New Hebrides and that at Molokai in the Hawaii. South America has been specified. Palestine and Persia each has one. That at Palestine was originated as the one in Cape Colony by the Moravians. That in South Africa was known as "Heaven and Earth," not from any moral quality, but from physical conditions which allowed of these being alone visible in that locality. They began this work at that place early in the last century and maintained it until recently all themselves. The Government has now undertaken it.

There is a difference of opinion among scientific men about the contagion and hereditary character of leprosy. In Berlin in 1897 the lepers' conference said: "Leprosy is contagious but not hereditary." Mr. Wellesley C. Bailey, Secretary of the Society for Lepers to India and the East, gives it as his opinion that leprosy is contagious, tho not infectious. The National Leprosy Fund under the Prince of Wales says: "No authentic congenital case is known nor was one seen in this country (India)."

The percentage of children the result of leper marriages who become lepers is too small to warrant the belief in the hereditary transmission of the disease. It is said, that only five or six per cent. of the children become subsequently affected. Brothers and sisters may show a true or false heredity, so that it attaches little importance to heredity in the case of lep-

rosy. On the other hand, Dr. Eugene Blumacher, American consul at Venezuela, made recently an exhaustive report to the State Department at Washington wherein he affirms that leprosy is not contagious but is hereditary to a degree not reached in any other disease. He has corresponded with the most advanced scientists in the United States and Europe, and it was through his efforts that the Tua Tua plant, now used in treating the disease, is planted in countries which have leprosy. Mr. Wellesley C. Bailey, of the Society for Lepers in India and the East, has for many years been making many efforts to save the children of leprosy patients. He believes that if the children of lepers can be separated from their parents early in life many of them can be saved. Many of these children are self-supporting and out in the world. In many instances they are married and have children of their own free from any trace of the disease.

The ultimate object of these missions, however, is never overlooked, which is, the Christianization of the leper. In India alone during 1899 a total of 1,320 lepers and 188 untainted children of lepers were reported in 19 Christian institutions in which there were 1,147 professing Christians. The results in government or municipal hospitals or asylums are very different. Here of 1,130, only 434 are Christians by profession. Miss Budden says: "If you will understand the hopelessness in this life and the life to come in the case of the leper you will know something of what it is to them to receive the Gospel of Jesus Christ." She says anything we do for them is appreciated. She says their hearts are filled with gratitude. It fills their hearts with a desire to do something for others. They have even volunteered to give a whole day's food that they might contribute with others to help relieve the most needy. Miss Budden instances a Bible class which she held once a week for leper women. She says she has often heard those women thank God for having made them lepers, as without this malady they would probably never have heard of the Kingdom of Christ, and they would probably not have accepted Him as their Savior. She quoted from them as saying: "When we come to the other life, when we shall see Jesus as He is, we shall not be as we are now, shall we? We shall be like other people; we shall not take these bodies with us into that life beyond."

PRACTICAL CHRISTIANITY AMONG THE ZULUS

BY JOHN L. DUBÉ, OHLANGE, NATAL, SOUTH AFRICA
Principal of the Zulu Christian Industrial School

The Zulu Christian Industrial School, which is largely supported by funds from the United States, has been in operation for six years. In this brief period and in spite of adverse circumstances we have achieved a very large amount of success. The number of pupils has gradually increased, at times there being two hundred on the roll. We have five buildings erected, but in order to afford further accommodations a larger one is in course of construction, to cost $5,000.

The school is proving a great influence for good among the Zulu youths. The bell rings early in the

morning, so that the boys at 6 o'clock are ready to begin their work on the farm where they cultivate corn for their own food, or in the shops where they learn carpentry and make many useful things, such as bullock yokes, wooden bedsteads, trunks, tables, benches, cupboards, and school furniture. We also have a printing-press by means of which we are enabled to publish weekly the Zulu newspaper called *Ilanga lase Natal,* or *The Sun of Natal.* We also fill orders for printing missionary circuit plans, etc., the whole of the work in the printing department being done by the young men who attend our school. The man at the head of this department learned his trade with us. We believe that this printing establishment will be the means of bringing into existence a new and enduring literature of the famous Zulu nation.

Leaving the printers and proceeding to the grist-mill, you find other pupils engaged in grinding the corn grown on the farm. The neighboring people also come to exchange their corn for meal. The steam engine that runs the grist-mill is under the supervision of our pupils, two of whom were for a time under a white man who instructed them in the use of the mill and engine.*

We have a small blacksmith shop, but are unable to make full use of it as we have not enough money to equip it thoroughly or to provide a competent instructor. We have been able to repair carts and plows, but as soon as we have the funds we purpose extending this branch very considerably. Some of our boys have learned to plant fruit trees—lemons, oranges, peaches, and pineapples. This promises to be a very useful industry for young Zulus, as their land will produce many varieties of fruit for which there is always a good market in South Africa. Cape Colony and Johannesburg are particularly good markets for Natal and Zulu land fruit.

Some of our boys prepare the meals and wash dishes—in fact, do all the housework connected with the boarding-school. To have asked a Zulu young man to do this in former days would have been a great insult. He would have said: "Am I a woman that I should cook and wash dishes?" But the white man's industrial education is rapidly changing this feeling.

After the first two half-hours' work in the morning—that is to say, at 8.30—the scholars return for their breakfast, and after a good meal and a little recreation are ready for school at 9.30. Here they are joined by day scholars, including girls, for whom so far we have not been able to provide board and lodging. At 1.30 o'clock they are all dismissed for dinner, and in the afternoon work is again taken up in farm and in the shops. Some of the older boys from heathen homes find continuous work very irksome indeed, but after a term in the industrial school they become accustomed to it.

Our success will depend upon the acceptance by the Zulus of the Christian religion. If they are to become a truly great people, our first duty is to impress the boys with Christian ideals, endeavoring always to instil into their minds the Christian way of living, and telling them to give their best service for those who have never heard the name of Jesus Christ.

My object in respect to the school is to make it practical and capable of

* Both the grist-mill and engine were gifts of the Park Congregational Church of Grand Rapids, Michigan.

turning out first-class Christian agriculturists; for I am of the opinion that of all industries, farming is by far the most important for our people. They have the land, but unfortunately do not know how to make the best use of it. The Zulus have been born to agriculture, yet have made no progress in this direction because they have delegated to their women all of this important work. The women were acquainted only with the most primitive methods of tilling the ground, while the only contribution made by the men in the way of food supplies consisted in the meat which they procured in the hunt. Now the white man's rifle and shotgun have killed the game and the savage Zulu finds himself forced to accept the white man's civilization or to give up his land and become the practical slave of the more advanced members of the human race. He can no longer live by fighting, and as the Colonials are not much interested in his welfare, his only hope lies in the path of industry along which we are endeavoring to guide him.

The most pressing need at present seems to be a dormitory for girls. They have attended our classes as day scholars, but this does not give us proper control over them. They continue under the influence of heathen friends and heathen customs, and are subject to many temptations from which a more permanent residence in a boarding-school would set them free. Woman has from time immemorial been looked upon as inferior to man, and in order to destroy this mischievous idea we desire to have girls as regular boarders and to give them work with the young Zulu men and boys. The latter will then get an idea of the intellectual strength of womankind and lose his erroneous ideas of his own mental superiority. We can not hope to raise the Zulu men to any very high standard unless we show them that they are not superior to the women. If we succeed in getting money for the girls' dormitory we intend to teach them domestic duties, such as cooking, sewing, housekeeping, washing and ironing. If our educated young men are married to ignorant wives, they can not expect to have happy homes.*

God works through individuals and through nations. We know how He used the Jewish people to introduce Christianity into the world, and we believe that He has a work for the Zulus. Prior to the advent of the white man the Zulus were the dominant race south of the great Zambesi. To-day they are intellectually superior to many of the tribes of South Africa, but apart from being specially gifted they have been providentially watched ever as their geographical position forces upon them an association with the white man and his civilization more intimate than that of any other native people in South Africa. The Zulu is thus in the happy position of being the first of the native races to have civilization forced upon him in anything like a wholesale manner. Tho he must inevitably suffer during the period of transition, he will be as surely rewarded, so soon as he is fitted to receive the benefits which civilization invariably confers. As the Zulus were conquerors and leaders of the native tribes of South Africa in physical warfare, has not God ordained that they shall conquer these same

* A friend in New York City has promised $500 toward the dormitory for girls and a woman in New Hampshire has given $300; we trust other friends will be led to give something to help the Zulu girls.

tribes by peaceful methods and lead them to industrial, intellectual, and spiritual advancement?

Already the Zulu is throwing away his *assegai* in order that he may speed the plow and help the earth to bring forth her increase. The Zulu Christian Industrial School is fitting such leaders—men who will preach the Gospel on Sundays and will teach their converts to labor diligently and honestly during the working days of the week. The converted native will be taught to build a better house than the hut in which he now lives and to make the most of the land by the intelligent use of modern machinery and up to date methods of farming.

THE MISSIONARY AND HIS CRITICS—II

BY REV. ARTHUR J. BROWN, D.D

Some of the more violent criticisms are that "missionaries buy or kidnap native children for their schools." "They do more harm than good." "They are a positive evil." "They are the most futile and the most costly failure in modern history." "Natives who have never come in contact with the missionary are more honest and moral than those who had been under missionary influence." "Missionary teaching undermines the character of the African." "Foreigners carefully avoid employing native Christians, having found by experience that in many cases he has only lost his native virtues to acquire foreign vices in their place." "The heathen native, who would live on forever if left in the native state, is crusht under the wheels of our ever-increasing civilization." "We should not deceive ourselves by attempting to believe that our religion benefits those who have not been born to it."

Incredible as it may seem, these criticisms were made in letters that were actually printed in New York newspapers. A gentleman, not a missionary, replied a few days later that he had been a student of missions for nearly forty years, that he had read much in behalf of them and against them and had visited and inspected Christian missions all over Asia, and that he did not remember ever to have seen comprest within an equal space so much ignorance, prejudice and misrepresentation on the subject as in the criticism referred to, and that it was amazing that a man claiming a modicum of American intelligence should be willing to set his name to a statement so unfair, so misleading, so injurious.

We shall not insult the reader's intelligence by discussing separately such objections. They may be grouped under one head as being alike simply preposterous. We might say of such a critic what Mr. Dooley said of a certain young man: "If he knew a little more, he'd be half-witted." It would be unkind to speak harshly of such critics. To borrow the words of Ruskin, "They deserve the respect due to honest, hopeless, helpless imbecility."

Other Religions Good Enough

Those to whom Christ does not mean much usually object: "The religions of other races are good enough for them and it is wrong to disturb their faith." It is now too late to urge this objection, as the political and commercial as well as religious

forces of the modern world have already disturbed the religions of the heathen world. Moreover, the best of the ethnic faiths have utterly failed to produce high character or social purity. The people of India are undoubtedly the most religious of all non-Christian peoples, but Kipling, who knows the country as well as any white man living, says: "What's the matter with this country (India) is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. It is right here where the trouble is, and not in any political consideration whatever. The foundations of their life are rotten—utterly rotten. The men talk of their rights and privileges! I have seen the women that bear these very men, and again, may God forgive the men."

The Chinese are justly considered among the very strongest of the non-Christian races, but Chang Chih-tung, Viceroy of Hupeh and Hunan, in his notable book, "China's Only Hope," speaks with sorrow of "lethargy" and of "sensuality and vice." He laments the ignorance and corruption of many officials and the lack of anything to stimulate the mind. He feels obliged to criticize the "bugaboo of custom," and the "conservatives stuck in the mud of antiquity," and he frankly adds: "Confucianism, as now practised, is inadequate to lift us from the present plight. The Emperor himself recognized the justice of this characterization, for he declared in an imperial rescript that he had "carefully inspected the volume" and that "it embodies a fair and candid statement of facts." Not content with this, His Majesty ordered that copies be sent "to the viceroys, governors, and literary examiners of China, in order that they may be extensively published and widely circulated in the provinces."

Is it worth while to send foreign teachers to supplant the old religions by Christianity? Colonel Denby answers:

> As Buddhism undoubtedly exercises a salutary influence on the national life of China, so the introduction of Christianity now will instruct, improve and elevate the Buddhists. The adoption of Christianity means to the Chinaman a new education. He becomes mentally regenerate. He abandons senseless and hoary superstitions. His reasoning powers are awakened. He learns to think. The world has not yet discovered any plan for the spreading of civilization which is comparable to the propagation of Christianity.

It is difficult to understand how an American who inherits all the blessings of our Christian faith can deny those blessings to the rest of the world. If Islam and Buddhism and Taoism are not good enough for America, they are not good enough for Turkey and Siam and China, for the Turks and Siamese and Chinese are our brethren. The notion that each nation's religion is best for it and should therefore not be disturbed is never made by those who have a proper understanding of Christianity or of its relation to the race. It is based upon the old paganism which believed that each tribe had its own god who was its special champion against all the other gods. Such an idea is not only false to itself, but it is in direct controversy with the teachings of Christ.

The Small Results

Another objection is that "the results of missionary effort are very small." This objection might fairly offset the objection that missionaries

are making revolutionary changes in heathen lands. Both can not be true. If missionaries make all the trouble that they are charged with making, if they involve governments and cause great national upheavals like the Boxer uprising, they are certainly a mighty force. But critics are seldom consistent. The fact is that missionary work is remarkably successful and more so now than ever before. An influential Chinese, Ng Poon Chew, says:

> The success of our mission work among our people is not an open question, but is an accomplished fact. Every earnest and fair-minded person who has given much thought on the subject and has investigated the same for himself would come to no other conclusion but that the work is a splendid success, a success of which every Christian people should be proud.

The justification of foreign mission effort is not dependent upon tabulated results, but it is nevertheless interesting to note them. The natural presumptions would be that Christianity would make very slow progress in a heathen land, for it is regarded with suspicion as an alien faith. It is opposed by a numerous and powerful priesthood. It is at variance with long-established customs and dearly-prized institutions. Family ties, social position, caste prejudice, combine to keep one from confessing Christ. In some fields the persecution of Christians is common and many converts can speak of dungeons languished in and point to welts and scars which tell of agony endured for Christ. Very few will suffer these things save under strong conviction of duty, particularly as the present policy of pressing the native church to self-support lessens the money attraction that was formerly so powerful.

But what are the comparative facts? The average annual increase of the Protestant churches in the United States is less than two per cent., while the increase in the foreign field is about fourteen per cent. Christianity in America is just about keeping pace with the population. But the government census in India shows that the membership of the Christian churches in that country is increasing three times as fast as the population.

Dr. James S. Dennis is authority for the statement that in a single year 100,000 people are converted in the foreign field. This number is out of all proportion to the missionary force that is employed and so far in excess of the results of a much heavier expenditure of men and money at home as to make foreign missionary work to-day far and away the most successful form of Christian activity and the one which yields the largest results for the expenditures made. It is a remarkable fact that in spite of the advantages in the United States—historic associations, favorable public opinion, splendid churches, innumerable workers—Christianity is making more rapid progress abroad than at home. We have been working in heathen lands only about a century and yet the number of converts is already greater than the number of Christians in the Roman Empire at the end of the first century.

I grant that there are exceptions among missionaries. I am in a position which enables me to see their weak as well as their strong points. I know that there are some foolish things said, some mistakes committed, and that occasionally a missionary proves to be incompetent. But Dr. B. L. Agnew, Secretary of the Presbyterian Board of Education, Philadel-

phia, says that ninety-four per cent. of the business men of the United States fail at some time in their lives. I can vouch for the statement that not six per cent. of foreign missionaries fail, tho they are held to more rigorous standards than home pastors.

Many people base their poor opinion of missionaries on an alleged dull address of a missionary on furlough. General Grant could not make a speech, neither could Admiral Sampson; but they did pretty fair service for their country nevertheless. Some of our most useful men in commercial and political life are poor speakers. But they are not adjudged worthless on that account. Surely when so many other people are making dull speeches, an occasional foreign missionary may be allowed to do so. Even great orators are not always interesting. Missionary work for many years in another language, and perhaps in a school or a hospital or in house-to-house visitation or personal dealing with individuals, does not tend to give a man fluency and eloquence in English before home congregations. Some of the best missionaries on the foreign field are therefore not always effective on the platform during their furloughs. But the average missionary has a story to tell that is worth the hearing.

In general it may be fairly said that, while missionaries are not perfect, even their critics are not; and while occasionally one is found to be unworthy, yet taking them as a class they average so high that whoever attempts to defame them as a body simply confesses his own lack of either intelligence or honesty. If the reader hears criticisms that impress him as serious, his course is plain—let him demand of the critic the name of the missionary referred to together with the particulars of the charge. If he gets them, let him forward them to the Board with which the missionary is connected. The Boards have neither desire nor motive to shield misconduct and will promptly investigate. But we predict that the reader will not be able to get particulars. Critics usually can not give them. In the words of Canon Farrar: "To sneer at missionaries—a thing so cheap and so easy to do—has always been the fashion of libertines and cynics and worldlings. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure is to talk at once like an ignorant and faithless man."

The unprejudiced traveler, who does not confine his observations to treaty-port hotels or draw on his imagination for his facts, but who really studies the work of the missionary with eyes to see and ears to hear the mighty forces which are gradually inaugurating a new era in Asia, reports that real missionaries are not idle, luxurious and mercenary, but are educated, consecrated men and women, the embodiment of the highest type of American Christian character and culture, who go among those superstition-curst people in the name and in the spirit of the Master—healing the sick, teaching the young, translating the Bible, creating a wholesome literature, proclaiming, in season and out of season, those great truths of the Christian religion to which Europe and America owe whatever of true greatness they possess, and, at the cost of toil and pain and loneliness and misrepresentation, seeking to uplift a fallen people.

THE MISSIONARY FACTOR IN CHINA*

THE OPINIONS OF A BRITISH NEWSPAPER CORRESPONDENT

BY F. A. M'KENZIE

The missionary is the man who began the work of awakening China. If you wish to learn the truth about the missionary movement you must inquire not at the treaty ports but in the interior. The treaty port trader knows very little about the matter, and tells with glee hoary stories of "rice Christians" that were familiar to our grandfathers.

It is absurd to argue about the missionaries from old facts. A generation ago there was no doubt some ground for suspecting that many so-called converts adopted Christianity for what they could get. The policy of making "rice Christians"—to use the expressive phrase which explains itself—was upheld by leading missionaries. It has long since been definitely abandoned. A generation ago men were often sent out as teachers to the East because they were not clever enough to work at home. In recent years, the wave of enthusiasm aroused by Moody the evangelist and Henry Drummond the scientist has altered that, and has given the work the pick of the brains of Scottish and American colleges. The movement was tested by fire and blood during the Boxer uprising, and it stood the test.

"When I first came to China," said one of the most famous living publicists to me, "I saw the odd side of missions. I wrote accordingly. But since I have lived and traveled in the land, and have come to understand what these people are doing, I have been compelled to change my opinion. They are accomplishing a real, great work throughout the country."

There are to-day over 3,000 Protestant missionaries at work in China, nearly all of them English or American. Most of these are young people in the prime of life. They have knowingly placed themselves in positions where any burst of national passion inevitably means their death in cruel and horrible form. Many of their colleagues have been killed during the past six years, some of them dying under torments so heartless and punishments so degrading that we dare not think of them. Every missionary in the interior of China to-day lives, knowingly, on the edge of the crater of a rumbling volcano.

Some time ago I hurried to a district in the north where an immediate uprising was expected. A warship had been sent to the coast to take the missionaries away, and I reached the interior town where they had come together to settle what they would do. First a letter was read from the American minister, leaving the decision in the hands of the people on the spot, but strongly urging that even if the men remained the women should be sent to the coast and to safety.

Then one little women arose. "If trouble comes," she said, "my women will be in great difficulties. I mean to stay by them." Then arose a second "I remain with my husband," she said, and she shot a smile, half laughter and half tears, at the man opposite. One after another said the same. As I listened to the serene and cheerful declarations of one after another my heart went out to them. They well knew what might be in store for them, for some of them had cared for the tortured whites who escaped from the Boxer uprising.

The most remarkable missionary movement to-day is to the northeast of China in Northern Korea. There, communities are being turned almost wholesale to Christianity. Four or five young Americans settled at Sunchon five years ago. To-day they have in their district eighty churches and 12,000 adherents. Their converts build and pay for their own churches, and pay for their own ministers.

*From the London *Daily Mail*

Towns in the region between Korea and Manchuria are being outwardly transformed, schools are arising, and the women are coming from subservience to a life of comradeship with their husbands. The men are learning courage and honesty.

Does the Chinese missionary live in unnecessary luxury? According to some treaty port stories he is lapped in comforts that he could never hope to enjoy at home, and his days are relieved by many holidays and long furloughs. I have stayed in many missionary homes in the interior in the course of my travels. I know only one which would be called really well furnished, from a middle-class English point of view. In the others, everything showed that the housewife was attempting to make a brave show on very moderate expenditure.

The notion that the foreign missionary should try to live all the time like a Chinaman is, I am convinced, a mistake. His work, if successful, will compel him to be away for many months each year, living in native inns, exposed to all weathers, eating what he can get. Unless, at the end of such journeys, he has a reasonably comfortable home to go to, where he can procure relief from noise, fair sleeping accommodation, and digestible food, breakdown is certain. The notion of many good people in England that the missionary should live all the time as the natives live is wrong. It would be dangerous to his health and fatal to his influence.

Economical folk want the missionary to be cheap. Cheap missionaries can be had, but they are never going to do the work of transforming China. The half-trained man, the woman who has had a few months in a medical school, the doctor who has taken the lowest degree, and the minister who has skipt the university are not wanted there. They are better at home. In China they have to deal with the most astute brains, and with officials who have made the thoroughness of their training their glory. The semiefficient man may scrape through his work in England, where he is backed up by all kinds of support. He can do nothing but fail in China. All the missionaries I have known in the Far East who have really affected the tone of the district in which they lived have been men of education and of great strength of character, who would have triumphed anywhere.

One of the most striking things in the missionary position now is the way in which the confidence of the officials has been won. In Liaoyang, after the great battle between the Russians and the Japanese, I found that the chief Chinese magistrate had handed over the work of relieving distress to the well-known missionary, Doctor Westwater. The magistrate gave the buildings and gave money, and the doctor did the work. "Why do not you Chinese do this yourselves?" I asked. "The magistrate knows that if he gave the money to his own assistants they would keep most of it themselves," came the reply.

For many years the missionaries did hard pioneer work with very little to show. Less than seventy years ago they had only six converts. To-day they have nearly 150,000 communicants, which means nearly 600,000 adherents. But their work is not to be measured by their enrolled converts. They have been the pioneers battering down prejudices and misunderstandings. They have shown the people what the West and what that Western civilization means. They brought modern medical knowledge to China, and China is now adopting it; they brought Western learning; they started and pushed the campaign which is abolishing foot-binding; and they are responsible for the fight against opium. They have been not only the teachers of religion but the advance agents of civilization.

To me it seems that in the missionary movement in China to-day we have, despite mistakes, misunderstandings, and a proportion of unsuitable men, one of the most splendid exhibitions of Anglo-Saxon altruism the world has ever seen.

EDITORIALS

AN INSPIRING PROMISE

There is an Old Testament promise that, rightly understood, supplies the very basis of all mission work—Isaiah lv. 10-13.

Here four grand statements are made:

1. God's word shall never return void.
2. It shall work radical changes in the human soul and society.
3. This result is the very "name" or fame on which the Lord prides Himself.
4. This constitutes the moral miracle, the unchanging and unfailing "sign" through all ages.

No such promise attaches to *any other work* done, even tho done from high and philanthropic motives. It is a promise attached not to man's word, however wise and winning, but to *God's* word alone—and the history of missions shows that, wherever this word of God goes forth, as out of His mouth, as far as possible unmixt with man's word, undiluted and uncorrupted in its divine purity, the signs of the curse are displaced by the signs of blessing; the noxious growths of sin by the plants of godliness. This result the Lord guards as His own good name and reputation, and this is the moral miracle that never fails.

THE GENIUS OF MISSIONS

The forms of mission work, both at home and abroad, are multiplied and multiplying; and the sad fact is, that many of them are either an intolerable burden, or a comparative failure. Now and then we find a man or woman who seems to have a gift, akin to genius, in other spheres, for carrying on philanthropic and evangelistic schemes, like the late George Müller of Bristol, George Holland of London, Dwight Moody, Thomas Barnardo, Miss MacPherson, and a few others equally well known.

From time to time it is well to inquire into the communicable secrets of power as shown by such workers for Christ; and, as nearly as we can discover, the genius of missions is revealed mainly in the *man* and his *message*, and to some lesser extent in his *methods*.

As to the man himself, the highest and truest success is marked by a *threefold passion*—a passion for *truth*, for *the Lord Jesus Christ*, and for *souls*. The man must love the Gospel truth for which he stands. No parrot-like repetition of the story of salvation will do. Men detect mechanism nowhere so instinctively as in heartless speech on such great themes. The preacher must believe his message if he wants others to believe, and feel it if he wants others to feel. Rev. W. L. Watkinson, in his recent sermon before the Free Church Council in Leeds, gave a fine illustration from a Siberian winter, where the return of the sun, alone, does not dissolve the icy bands; until the soft south wind breathes, the reign of the frost is unbroken. It is the warm *breath* we need, not the cold intellectual brilliance. Here is where the melting power comes in—the passion for Christ and for souls gives warmth and glow. The preacher loses himself in his Master. The cross means to him salvation for himself and, as surely, salvation for every penitent believer; and he is absorbed in bringing the cross to men, and men to the cross. He has a passion for souls. He loves men *as men*. The caste lines which divide humanity into impenetrable strata—which build up a cellular structure of society where the cells never practically communicate—is abhorrent to him. He believes humanity is, as a whole, lost, and the highest are equally in danger with the lowest—nay, oftentimes practically *less salvable*, as in Christ's day—while in the lowest lie, as all mission history has proven, the potencies of the highest sainthood.

Such a man is bound to impart power to his message and methods. His personality invades them with

its own subtle charm. His singleness of aim gives them a simplicity which is higher than all art, itself the highest art. Such a man will exhibit sincerity—the genuineness which always wins and draws—and sympathy which, like a summer's sun, melts and fuses.

To those who wish to study the best conditions of mission work in the great cities, we can cordially commend the grand and successful methods of Rev. F. L. Wiseman at Birmingham, England, Rev. S. F. Collier at Manchester, Rev. S. Chadwick at Leeds, etc. Their "Central Missions" are known all over Britain and fast becoming known all over the world. And the spirit in which they are doing their work the above line of thought indicates. We hope to have more to write of them hereafter.

MISSIONS AND THE JAMESTOWN EXPOSITION

The three hundredth anniversary of the first permanent settlement on the North American Continent at Jamestown, Va., will be celebrated by a great exposition April 26 to November 30. Already various Christian agencies have arranged to take advantage of the occasion to promote the cause of Christ.

The Florence Crittenton Mission is planning to carry on a similar work to that which proved so efficient at St. Louis for the protection and rescue of women and girls who attend or are employed at the Exposition. The Traveler's Aid Society of the International Young Women's Christian Association will cooperate in this work. No one can doubt the need of such a movement in the interests of both American and oriental women at the Exposition. The devil's agents will be many; let not the Lord's servants be idle.

We trust that many visitors to Jamestown will plan to visit the neighboring town of Hampton and examine the excellent work started by General Armstrong for Negroes and Indians. It will be a good investment if they leave some of their money there to help carry on the Institute.

Among other missionary opportunities will be the Baptist Anniversary Meeting in Washington, D. C., May 14-21, and the Annual Convention of the Southern Baptist Convention in Richmond, Va., May 16-20. The Missionary Convention of the Protestant Episcopal Church also meets in Richmond. The reports of work carried on by these brethren in South America, Africa, China, Italy, and elsewhere will prove quite as interesting and inspiring as the exhibits and naval parade to be seen in Jamestown. The spiritual wars of God are more momentous than the carnal wars of humanity.

PEACE OR WAR?

While the Peace Congress is about to assemble at the Hague, it would seem on the other hand as tho there were not a few senators, military men, and editors of public periodicals and journals, who are deliberately fanning the fires of race animosity and jealousy, and seeking to precipitate war. A California senator forecasts a clash between "two irreconcilable races"—Americans and Japanese. A captain in the navy thinks war is surely coming. Meanwhile, leading journals are prophesying the probable results of such a rupture, and picking up every fragment of fact that can be manufactured into proof that, even now, Japan is making preparations for the "irrepressible conflict," as before the Russo-Japanese War. Others tell us Japan is not ready to fight the United States, but preparations must be made by the latter to checkmate any hostile movement.

We deprecate any such talk or printed paragraphs, as not only needless but wrong and wicked. Nothing more naturally brings war than such war-talk between two great peoples. It cultivates ill feeling, if any exists, and creates misun-

derstanding, if there is none. When difficulties actually arise, they should be made as little of as possible, smoothed away by mutual concession instead of rubbed the wrong way into hostilities. It is true of nations, as of individuals, that "a soft answer turneth away wrath, but grievous words stir up anger" (Prov. xv. 1).

These days especially are days when the peace spirit should be cherished, and all international controversies settled by arbitration. War should be, at the very least, a *dernier resort,* when all other methods have been tried and failed, and when it is the only way to "conquer a peace." The tribunal of *love* is on its trial. Amity and comity among nations should be the watchwords of the twentieth century. The weapons of war have become so disastrously destructive that, if for no other reason, war should be put among the impossibilities.

The scenes at Port Arthur reminded us of General Sherman's words, *"War is hell."* The reports were too shocking to record. A few broken sentences are enough:

"Furious fighting from noon till after dawn on the following day, without ceasing." "A tremendous bombardment." "Deluged for hours with heavy shells." "The men went down in hundreds." "The forts were belching forth smoke and bursting shells." "The shells exploded on walls black with men, adding to the carnage." "But still more came, charging over the bodies of their fallen comrades, and by sheer weight of numbers they reached the trenches, which they captured at the point of the bayonet." "The shrapnel made a captured section of the trench a perfect inferno." "The awful struggle continued till two in the morning." "The thirty meters between the opposing trenches were a veritable shambles." "The encounters were ghastly to the verge of madness." "The men were literally massacred." "Japanese and Russians fought with terrible fury, bayonets and rifles being smashed, men torn and lacerated, and hundreds blown to atoms by the scores of bursting grenades that were thrown backward and forward. Even weaponless and bleeding men killed each other, till the rifle-pits became filled to an impassable extent by the heaps of bodies.

The fearful chronicle emphasized the cry of horror which Bishop Porteus, of London, exprest in his poem on war:

Ah! why will kings forget that they are men?
And men that they are brethren? Why delight
In human sacrifice? Why burst the ties
Of nature, that should knit their souls together
In one soft bond of amity and love?
Yet still they breathe destruction, still go on
Inhumanly ingenious to find out
New pains for life, new terrors for the grave,
Artificers of Death! Still monarchs dream
Of universal empire growing up
From universal ruin. Blast the design,
Great God of Hosts, nor let Thy creatures fall
Unpitied victims at Ambition's shrine!

THE MONEY CRAZE

President Schurman, of Cornell University, in a remarkable address recently referred to the universal craze for wealth. "Are we in this twentieth century to revert to the barbarous worship of mammon? Are Americans to renounce their Christian heritage? Are they to repudiate the Hebrew law of righteousness? Are they to disclaim the Hellenic call to reason and beauty? Are they to spurn the dignity and glory of mankind in order to concentrate all their energies on the gratification of the acquisitive instincts which we possess in common with brutes, and which, when exclusively followed and satisfied, only leave us more complacently and more hopelessly brutish?"

The widespread passion for money and whatever money buys is alarming. It has been nourished by the colossal material prosperity of the age. It has allied itself with the ambition of the American youth to succeed in the world. We naturally should expect it to meet invincible opposition from religion; but religion, already weakened by the decline of positive faith, and falling back on its institutions and organizations,

itself has been tempted too often to purchase gifts of the Holy Ghost with money. The craze may endure for a season, but disillusionment is certain. The cardinal maxim of such an age is "Put money in thy purse." And whether the money be thine or thy neighbors, matters little. It is a generation which has no fear of God before its eyes; it fears no hell; it fears nothing but the criminal court, the penitentiary, and the scaffold. To escape these ugly avengers of civil society is its only categorical imperative, the only law with which its Sinai thunders.

Let not the missionary cause be tempted to overemphasize the value of money in the work of preaching the Gospel. If God's spirit dominates the Church at home and the workers abroad, money—consecrated money—will be given and its use will be blest—to the salvation of men.

THE POWER OF PRAYER

On one occasion when the late Charles G. Finney was holding revival meetings in a great city, and his work was seriously imperilled by a gifted but heretical preacher who made every effort to defeat his mission, a few godly souls, meeting for prayer, asked the Lord either to change the heart of this opposer or to stop his mouth. A week or two later, his health gave way completely, and he left his pulpit and the city, to die abroad. The prayer of the Church (Acts xii) both delivered Peter and destroyed Herod. Is it not legitimate to ask that "the mouths of them that speak lies may be stopt?"

REVIVAL SPIRIT IN WALES

The movings of the Spirit are still conspicuous in Wales. The forms of manifestation are not the same as before; but there is a marked appetite for the Word of God, and any competent teacher of the Word has an almost boundless opportunity to teach converts. There is a distinct call for evangelical teaching to confirm and edify those whose hearts the Lord has touched. Tho the outward manifestations are not always the same as before there are equally the indications that the Spirit of God is at work.

INDIVIDUAL RESPONSIBILITY

There has long been a disposition in *men* to apologize for lack of religious life and church attendance by the fact that they look after worldly matters, while the women, who are supposed to be more devout and to have more time to indulge their religious nature, do the church going for both. Dr. John Hall used to say that he had many men in his congregation who were not church members themselves, but *"brothers-in-law."* We heard, shortly since, of a man who dreamed that he died and, seeking admission to paradise, was refused. He attempted to excuse his lack of religious faith and fidelity by the old pretext that, while he looked after worldly affairs, his wife went to church for both. "Well," said the gatekeeper, *"she has gone in for both!"*

THE ADVANTAGE OF FAMILY LIFE

There is a movement in many quarters toward a celibate life, as promoting the independence of woman and the freedom of man. It is a revolt against God's order. He "saw everything that He had made" and pronounced it "good," except man, in his loneliness; and, of him, He said, "it it *not* good for the man that he should be alone. I will make him"—literally—"his *counterpart*"—one, over against him, as a correspondent or complement. Each has what the other lacks, and the proficiencies and deficiencies of each correspond, and so mutually, by apposition, not opposition, each is made complete by the other. Lord Shaftesbury used quaintly to remark that "if the pope at Rome had been married he would soon have found *whether or not he was infallible,*" a half-humorous way of hinting of what use each can be to the other.

GENERAL MISSIONARY INTELLIGENCE

MALAYSIA

The Work of a Native Missionary Society

Among the Christian Bataks upon Sumatra, where the Rhenish Missionary Society has had its faithful missionaries hard at work for many years, a native missionary society was organized a few years ago. Its one purpose is to bring the Gospel to the heathen brethren of its members, and ever since it was founded it has been doing an excellent missionary work. At the present day it employs two ordained native missionaries in the northern part of Sumatra and several native evangelists who are engaged in work among Mohammedans and heathen. The income of this native society, which consists exclusively of voluntary contributions of its native members, was $850 in 1905—a large sum for these people. The workers of the Society are abundantly blest, and the annual missionary meetings of the Society held in the Christian congregations, are deepening the spiritual life and the interest of native Christians.

Motor-boats in Mission Service

The Rhenish Missionary Society will have two fine motor-boats in the service of the Master soon. The boat *Tole,* provided by friends of the missionary who is to use it, will be plying upon the waters of Lake Toba in Sumatra, while the other boat is to navigate the mighty Kahajan River in Borneo. The name of this latter boat, which is building in Germany, will be *Siegerland,* because its donors came from that part of Germany.

Missionary Education in Singapore

Twenty-one years ago Rev. W. F. Oldham (now a Methodist bishop) stood on the pier at Singapore. He was commissioned to establish a mission in that land, but had neither funds nor church property—nothing but faith and the purpose to preach, teach, and in other ways make known the Gospel of Jesus. One feature of the work taken up was the education of Chinese boys, for out of a population of 230,000, 165,000 are Celestials. Dr. Charles Parkhurst, editor of *Zion Herald,* has recently seen the work and writes:

> Now behold this same school has just closed a term with an enrolment of 1,001. A boarding-house has been established and is so overcrowded that arrangements have been made for enlargement. But this further marvel must be mentioned: Not a dollar of missionary funds is required to carry on this great school, for the entire expense is met by the tuition fees gladly paid by Chinese fathers. Moreover, at Penang there is another school for boys with 800 in attendance, another at Kwale Lumpur with 400, and yet another at Ipoh with 450, and these three are also self-sustaining.

CHINA

A Novelty in the Celestial Empire

To an old resident in China nothing seems more novel than the sight of policemen pacing the streets in their smart uniforms. During the milleniums of the past China never had any police to maintain order or protect property. The people had to take care of themselves. Street fights flourished unchecked, and the robbed had to catch their own thieves. It was no very unusual sight to see a thief running for all he was worth, pursued by two or three vociferating men or lads. But the crowd always made way for the thief, and never a foot nor a hand was put out to stop him. *"He did not rob me; why should I stop him?"*

How the Gospel Spreads in China

Another evidence of the influence of medical missions in extending the sway of Christ is given by Dr. M. D. Enbank, of Huchow, in the *Baptist Missionary Magazine.* He says:

> One day there came to our hospital a little boy nearly thirteen years old with a cut on his arm—not a severe wound at first, but it had been neglected and had become infected. This little fellow was in a bad condition, but in a few days he was much improved, and later went home well. To this boy and grandfather the cure was wonderful, for the Chinese doctors know but little about the treatment of such cases. Not many days later the boy was

back at the hospital door with a number of his neighbors. He had told his story and now they had come to see the foreign doctor. Among them there was one poor woman who was suffering with ulcers on her arm, and also from some internal disease. She was full of fear, superstition, prejudice and darkness. She was afraid to let the foreigner touch her lest her eyes or heart go from her. The first day we simply rubbed some harmless ointment on her arm, and turned her loose in the hospital for the patients to tell her the story and take her fear of the "foreign devil" from her. They did the work well, and in a few days this poor deluded countrywoman and the foreign doctor were on good terms. She got well, and went back to her village to tell the story of her experience to her curious fellow villagers.

Now from this village from which these patients came there has come on three different occasions a deputation to ask me to come to their place and open a dispensary. Will it not be easier to preach in that village now than it would have been before? Have not these people a different idea of our mission in China?

Chinese Girls' Strategy

At Chentu, West China, a missionary of L. M. S. found 11,000 students in various schools and was astonished to see that on many coat collars the silver medallion which indicates each student's grade bore the character for "woman." Then he discovered that young women of well-to-do families were attending girls' schools, and, as they could not go on the street in their own dress, they were disguised in garments closely resembling those of men. One wore top boots! This missionary phophesies a "reaction" because there are "not enough competent teachers to meet the need."

The Union Theological Seminary, Nanking

Under the auspices of the Northern and Southern Presbyterian missions in mid-China this seminary was opened in October last with over twenty pupils, with more to come. Rev. J. C. Garrett writes:

We are already unable to give room to all who desire to come to us. If the Church at home will give her missionaries the facilities for training men for the Gospel ministry, the men will be forthcoming. There are not as many as we need; there are few of the best educated and more talented seeking this work; there is no inducement whatever toward the ministry as a profession, as compared with teaching, business, official or public employment, etc. But there are young men in the Church who hear a call to the ministry; and if we do our share in the preparation and furthering of these men, we shall have done the most effective mission work possible at this important crisis.

Christian Growth in Korea

The *Christian Observer* says editorially:

Sixteen years ago Doctor Moffett began a mission in the city of Pyeng Yang where there was not a single Christian. The Christian community now numbers over 5,000, and last June, as he departed for the United States, more than 1,000, including 50 theological students, walked three miles to the station to bid him farewell. In the northern part of the city a recently organized church has erected a building which will seat 400. The native converts, most of them converts from heathenism within the last year, furnished the money; some individuals gave half a year's income. At this city and Seoul there were 2,000 confessions of faith during one month of last year. What cities in our favored land can make a better showing? The church in Pyeng Yang has its wide-awake Brotherhood which is erecting an association building, with reading rooms, committee rooms, study classes, and missionary agencies.

Korean Girls as Entertainers

Korean girls in the advanced school at Pyeng Yang gave a New Year's reception to their mothers and grandmothers, for which they decorated the front porch, cleaned rooms, and provided refreshments of persimmons, tea, and sponge cake baked in the missionary's kitchen. A gramophone also entertained the guests and, when they were gone, the girls fell to playing simple American games with ardor. It was, for most of them, the first time in their lives that they took part in any social event.

Mr. Ellis Concerning Missionaries

William T. Ellis, who is pursuing his investigation tour of mission fields on behalf of a syndicate of American newspapers, has spent three months in Japan and presents the result of his inquiries in very readable letters. He says:

I have met personally 250 missionaries, of

all creeds, stationed in every part of Japan. I have seen them at work and at play. I have sought all the criticism against them and their work that could be heard. Wherever I have learned of a critic or antagonist of the missionaries I have tried to get the worst he had to say. From scores of Japanese, Christian and non-Christian, I have gleaned opinions of the missionary force. Summing all up I am bound to say that the missionaries as a whole grade higher than even the ministry at home. Their devotion to their work and to the welfare of the Japanese is unquestioned. The results of their labor are beyond doubt really great. To say that their converts are not genuine and their work superficial is simply to betray a lack of knowledge of conditions that are apparent to any unbiased observer.

Once Buddhist Priest, Now Evangelist

One of the most successful of the Japanese workers connected with the Baptist Mission was until recently a Buddhist priest. One of the representatives of that mission was asking him, not long ago, how he became a Christian, and the reply was that he happened one day to go into the church in Kobe and heard Doctor DeForest preach. Doctor DeForest told the story of Horace Pitkin's death in the Boxer massacre at Pac-ting-fu, and this man was so deeply moved by it that he studied into Christianity and became a Christian and an evangelist. I had this directly from the missionary, Mr. Wynd.

—REV. D. W. LEARNED, TOKYO.

The Japanese and the Bible Society

The *Bible in the World* has this interesting note as to favors shown by the Japanese authorities toward its work in Manchuria:

For many years the Bible Society has enjoyed the privilege of free passes for its agents and books over all the lines of the Russian Empire, the same favors being extended to it over the railways in Manchuria. This recently became known to the Japanese authorities, who at once (according to the *Times* correspondent) generously granted the same advantages, so that the Society should not suffer through the change. The Society has also received donations from Japanese individuals (one heading the list with 500 yen—£50), who have joined with Europeans and Chinese in raising over $2,000 toward the building of the new international Bible depot for Manchuria at Niuchwang.

General Kodama's Religious Belief

General Kodama's eldest son says his father's regular habit was to stand in some retired place for about an hour every morning after rising, and, while facing toward the rising sun, to utter some words in a low tone. In reply to the question what this act meant, he said: "When man has done everything in his power, there remains nothing but the help of God [the Gods]." Commenting on this, the *Nippon* says that such has been always the creed of the *bushi*. In the very forefront of the doctrines laid down for guidance, appeared the rule, "Have faith in the *Kami* and the *Hotoke*." Thus men like General Kuroki and Field-Marshal Nozu always asked heaven's aid on the eve of great enterprises, and having put up the prayer, issued orders with absolute confidence. "The *bushi* may be said to have derived his negative fortitude from Buddhism and his positive from *Shinto*. His God of War, Hachiman, was a *Shinto* deity, and to him he prayed on the inception of vital projects, while from the Zen sect of Buddhism and its practise of *zazen* he acquired the negative courage of meeting any vicissitude with complacency."

All this is another illustration of men "feeling after God, if haply they might find Him." What a joy to the herald of Christ to bring to such the satisfying tidings of the God whom in ignorance they worship!

A Japanese Cornelius

When the Rev. A. D. Bryan of Japan, visited Manchuria recently, he was much imprest with the splendid work carried on by the Japanese Christians at Dalny. The leading spirit in the Japanese church is a lieutenant-colonel, who was the head of the commissariat department during the war. All the army divisions in Manchuria were supplied through him, and altho he handles millions of yen, his accounts were perfectly square. He led the strenuous life during the war, but on Sunday

drove to his church and preached, if there was no one else to do it. All his spare time now he gives freely to the work of the Japanese church. Through his influence, a house rented as a beer hall and restaurant was secured, rent free, for Mr. Bryan to speak in, tho the rent formerly paid was $75 a month. Mr. Bryan says: "When I first called on this man, I had to wait an hour before seeing him. Even then, telegrams were coming in and messengers from different departments were bringing papers for his inspection. Finally, he pulled out his watch, excused himself, saying he had to attend a funeral. I found out afterward it was the funeral of a girl who had died in the rescue home. He had charge of the services."

India's Unique Place in Religious History

Those who know the religious struggles of India for the past 3,000 years and the immense sacrifices made in the cause of religion can well imagine with what luster India will shine when it is rejuvenated with the power of Christ. Of the four contiguous countries, the cradles of world-religions—Palestine, Arabia, Persia, and India—the latter occupies a unique place in the history of religion. When the lore of the ancient Rishis is poured at the feet of the Great Master, when that self-sacrifice manifested in the history of the different ascetic orders is sanctified for the cause of Christianity, when the Indian Pharisee becomes transformed and consecrated, in short, when the unparalleled religious instinct of India is made captive by the Federal Head of our race, India will shine gloriously. It will then be the "brightest gem" in the crown of our Divine King. The future achievements of India will not be in martial valor. But when it becomes the temple-keeper of God, it will teach again the nations of Asia and will raise the admiration and respect of the Christian nations of the West and the Further West.—*Indian Witness.*

A Centennial in South India

A hundred years ago the London Missionary Society began work in South Travancore among the Pariahs. And as Rev. J. P. Jones writes in the *Missionary Herald:*

Among the bare statistical facts of the century stand prominently the following: There are now, as the result of the labors of the Society, 8 mission districts, extending from Cape Comorin to Quilon, 354 churches and 71,023 adherents (of whom 42,596 are baptized and 9,626 communicants). Seventeen of the churches are self-supporting, and are, with few exceptions, in charge of ordained native ministers. The schools of the mission number 394, imparting Biblical and secular instruction to 16,299 scholars. Nine hundred and nine native agents are employed by the mission as evangelists, teachers, and Bible-women. The contribution of the churches amounted last year to 28,288 rupees (nearly $9,500).

A strong deputation was sent from England to attend these festivities. There were also ten delegates present from as many sister missions in South India, and they brought the hearty greetings of their constituencies.

A Roman Catholic Prediction for India

Miss Clementine Butler, daughter of the late Bishop William Butler of India, calls attention to the work of the Roman Catholic missionary, Abbé Dubois, and the estimate which, at the end of thirty-two years' service, he placed upon his work. "In fifty years," he says, "there will remain no vestige of Christianity among the natives." Here is what he has to say about his own labors:

During this long period, I have made, with the assistance of a native missionary, between 200 and 300 converts. Of this number two-thirds were Pariahs, or beggars, and the remainder were composed of Sudras, vagrants, and outcasts of several tribes, who being without resource, turned Christians in order to form new connections, chiefly for the purpose of marriage or with some other interested view. I will declare it with shame and confusion that I do not remember any one who may be said to have embraced Christianity from conviction and through quite disinterested motives. Among these new converts many apostatized and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for; and I am verily ashamed to make the humiliating avowal that those who continued Christians are the very worst among my flock.

A Protestant Forecast for India

The *Morning Star* of Jaffna reports the Bishop of Madras as prophesying that within fifty years there will be in the Telugu country, India, alone a large and vigorous community of 2,000,000 Christians. The bishop says further:

> Among the converts from the lower strata of Hindu society the effect of Christianity is remarkable; scores of Christians whose fathers were Pariahs, living as serfs, without hope in this world or the next, are now self-educated men, fit for positions of trust and highest responsibility, and bright examples of Christian faith and conduct. I have visited village after village where the Christians of Pariah origin are the best educated and most moral class in the community. I feel sure that when the whole 2,000,000 Pariahs are converted to Christianity they will be raised from the bottom right up to the top of the social scale and form a marvelous witness to the power of Christ, such as no age has seen since the days of the apostles. We see now the beginning of a mighty movement that will revolutionize the whole fabric of Hindu society and Indian thought. It is no vain dream that within this present century India will become a Christian land, inspired by Christian ideals and dominated by Christian principles.

A Woful Lack of Missionaries

The *Baptist Missionary Magazine* for March pictures to the eye how poorly supplied with workers is the great Ongole field, covering 42,000 square miles (equal in size to New York or Pennsylvania) and a population of 7,500,000. Each missionary endeavors to cover the area included in a circle 24 miles in diameter; and even then more than half of the field is untouched. At least 100 more workers are sorely needed. One man has a territory 80 miles square and a population of 1,500,000. In Madras, with 100,000 Telugus, there is no missionary able to preach to them in their own tongue.

Rangoon as a Religious Center

This city, the capital of Burma, has a population of nearly 250,000, and *Mission Field* says of it: Here, perhaps, more than anywhere else Christianity is face to face with the three most powerful non-Christian systems: Buddhism, Hinduism ,and Mohammedanism. All three have large and costly places of worship and hosts of worshipers. And, besides, the Chinese have a Joss house, the Parsees a fire temple, the Jews a synagog, the Roman Catholics four churches and a cathedral; and finally, the Church of England has a cathedral and three churches for Europeans and Eurasians, a mission church for Tamils and Telugus, and two missions for Burmese.

Fruit of the Revival in the Khassia Hills

During the last two years frequent and glowing accounts have come of the remarkable work of grace in progress in the Khassia and Jaintia Hills, lying to the northeast of Calcutta, and a field occupied by the Welsh Calvinistic Mission. In a population of 250,000, the number of Christians has already reached 28,000. In 1905 the number received to the churches was 5,100, and last year was 2,771. But besides this, the entire Christian community has been raised to a higher standard of Christian living. A revival thanksgiving fund has already reached 10,000 rupees and much more is expected. This sum was collected at a time of great scarcity bordering almost on famine in many parts of the Hills.

An Earthquake in Bitlis, Asia Minor

A dispatch from Bitlis, dated April 3, from the Rev. Royal M. Cole, head of the American Mission at Bitlis, Asia Minor, says that at 10 o'clock in the forenoon of March 29 there burst unannounced the worst earthquake witnessed in forty years in these or the Erzerum volcanic regions. Such was its force that the city seemed to be in the jaws of some monster who would shake it into shreds, as a mastiff does his game. Down came the plastering, the furniture was overturned, cracks were opened in strong walls, roofs were shattered, and rain poured in. During the first day there were fourteen shocks, and they still continue. There have been, altogether, twenty-eight shocks.

Of the 4,000 houses there, over 300 have fallen and half the remainder have been seriously damaged, about $50 to $500 being needed to repair each house. The officials report that eight persons were killed by falling walls, but they are all unknown in Bitlis. Many persons were wounded and churches, mosques, and government buildings were damaged.

The foreigners at Bitlis are the Russian consul, the American Board missionaries, Charlotte E. Ely, Mary A. C. Ely, Royal M. Cole, Mrs. Lizzie Cole, and Miss Nellie A. Cole. Famine prices prevail and there are great poverty and extreme suffering.

AFRICA

Bishop Tucker on Uganda

After some months of ill health in England, Bishop Tucker has returned to his field in East Africa. "It is difficult to believe that less than seventeen years have passed away since his consecration and starting off the same day to lead up his fated party through German territory in 1890, and to find the country unsettled and the church consisting of only some 200 souls. Now over 60,000 baptized Christians of many tribes and nations look to him as their bishop and friend, and the first effort that awaits his return is to complete a constitution for the church. He told the committee how encouraging to himself had been some informal synods that he had already held, how intelligently the Baganda Christians had grasped the import of the problems discust, and how admirably they had borne themselves throughout the sessions."—C. M. S. *Review.*

A Great Wound in His Soul

Some of the Christians in Uganda are very faithful in pleading with others to give up their sins. One man, named Matayo, was giving way to drink. His Christian friends reminded him of his wound in the war. "You have a big wound in your soul, caused by drunkenness. Give up drink, or assuredly the wound will get worse and kill you eternally." Matayo replied: "Why can't you leave me alone?" Mika Sematimba answered, "When you were shot, did we not pick you up and carry you home? Did you then think we hated you? You are shot now, and we want to carry you home. Do you remember when we were carrying you, how you said, 'Let me walk; your carrying makes the wound hurt me?' We didn't let you walk. We knew you could not walk, but that you would faint on the road; and now we know you can not keep sober, and we want to help you. You say, 'Leave me alone,' but we won't leave you alone. We know you will get worse if we do."—*Christian Herald.*

A Bible with a History

It was on New Year's Day, 1828—the day having been specially chosen as a hallowing of the year—that the early missionaries to Madagascar put to press the first sheet of the Holy Scriptures which, as is so usual in foreign missionary work, consisted of the early portion of the Gospel according to Luke. In 1830, besides many other books, 5,000 copies of the New Testament, and 2,000 of single Gospels had been printed. The translation of the Old Testament, altho portions had been printed, was not finished until the missionaries, directing their undivided attention to it during the last sad years of their stay, were able to leave with the people a completed Bible. So great had been the eagerness of readers, that some had walked many miles for copies—60, and in one case even 100 miles being spoken of.

Altho many copies had been circulated there were still 20 bound volumes remaining, which, when the missionaries had finally to leave, they gave up to the care of the Christians. It was some of these that were buried in the ground that they might be hidden from the queen's officers, and taken up and read together in secret meetings. It is one of these Bibles that has recently been presented to the library of the mission house. Only a few copies, variously estimated from 6 to 10, are known to exist. The original Bible, as was the sad yet

bright custom of the dark days, was evidently taken to pieces, and distributed among the Christians, not only for the sake of easily hiding them, but that they might reach a larger number of readers. The refastening together of these portions is quite perceptible in this volume, and at times the portions have seemed to consist of only a single sheet. As distinctly showing that the volume has been rebound, and the many fragments brought together again, there is the noticeable omission of some portions, probably lost or torn.—*Bible in the World.*

An Inspiring Christmas

From Bolengi, the mission of the Foreign Christian Missionary Society on the Kongo River, comes the news of a notable Christmas celebration. Mrs. Royal J. Dye writes an interesting description of scenes which might well set an example for the celebration of Christmas in our own land:

When the native evangelists returned to Bolengi in December the church would not hold the people, and we decided to build a temporary place which would accommodate the hosts who were sure to come at Christmas. It was 60x100 feet, a real tabernacle, high and broad. (The natives asked if Europe had any larger.) The week before Christmas the 18 native evangelists and the teachers had come home bringing about 100 people with them, all seeking salvation.

At the close of the dedication service, 30 people came forward to confess Christ. Never before had we witnessed so impressive a sight, for among them were six very old women, previously the very bulwark of fetishism and superstition. The same hour the whole congregation went to the river where the 30 were baptized.

All day Monday the Christians were cooking and preparing for their feast to be held on Christmas Day, all the mission girls helping. The food was brought to the tabernacle where the feast was spread, and nearly 400 people were seated to partake of it. One of the unique features of the feast was to see the wives eating with their husbands, the native custom being for all the men to eat first and then the wives and children to take the leavings.

That afternoon a special service was called for Christians only. It had been decided to make Christmas a day of special offerings to the Christ. Some who had no money to give brought one of their few possessions which could be sold and out of their poverty they gave about $40. In the evening there was an evangelistic service led by four deacons, each giving an account of some event connected with the birth of Christ.

A more fitting close to this inspiring conference was the sending forth of 18 evangelists and teachers to evangelize the neighboring tribes.

Advance in East Africa

The German East Africa Missionary Society is preparing to enter Digoland, between Tanga and Usambara, in German East Africa. Digoland, tho situated quite close to the coast, has remained untouched by missionaries hitherto. Now, however, Mohammedanism is threatening to bring its missionary workers among its heathen inhabitants, and the East Africa Missionary Society is almost forced to prevent this by sending the heralds of the Gospel into the land.

ISLANDS OF THE SEA

A Novel Use for a Bible

A colporteur of the American Bible Society in the Philippines, in company with two priests of the Independent Catholic Church, reports a significant incident. In confirming the many candidates who presented themselves, the bishop handed each one a copy of the Gospel instead of the usual candle used upon such occasions. The people paid for the Bible what they would otherwise have expended for the candle, and at the end of the tour the colporteur found that there were left but few of the 18,000 Bibles with which he was equipped at the beginning.

Bible-burning in Madeira Islands

The opposition of Roman Catholic priests to the study of the Bible is difficult to understand. The British and Foreign Bible Society of London, recently sent a colporteur from their central depot in Lisbon, Portugal, to sell Portuguese scriptures in Madeira. He was there two months and a half, and during that time sold 120 Bibles, nearly 200 Testaments and 355 portions of the scriptures. Rev. W. G. Smart writes that he advised him to

go to Sancta Cruce, nine miles from Funchal. He went and sold several Bibles there. A priest followed him to the steamer and gave him a severe reprimand. The next day was Sunday, and after mass, the priest, having gathered together the Bibles which had been sold, burnt them in the presence of the people, and many of them applauded the act.

The Portuguese Protestants in Funchal are full of indignation at this vandalism and intend to write about it in the local Portuguese papers.

Are These "Rice Christians"?

The first missionaries to New Guinea were natives who had been trained in the London Missionary Society's Institution at Tahaa, one of the Society Islands. But they were followed almost immediately by eight teachers from the Loyalty Islands, taken out in 1871, and to them really belongs the great honor of being the first Christian teachers to do regular missionary work in New Guinea. From that date to the present time there has been an unbroken succession of Polynesian missionaries to the big island. As often as the *John Williams* has voyaged from the islands of the Pacific to New Guinea, so often has it carried Pacific Island missionaries. They have many difficulties to meet and dangers to face. They go to a land 2,000 miles or more away from home. They have hard and strange languages to learn. They run the risk of catching the terrible New Guinea fever. They have to leave their little children behind in Samoa, because the climate is so bad. The peoples among whom they live are savages and cannibals. Many who have gone have died at their work; some have been cruelly murdered. But the supply has never failed.

AMERICA

Harvard and Yale in the Orient

It is noteworthy that American churches are repeating in the Orient the policy which nourished Christian institutions when first planted here. Harvard was founded to secure a supply of cultured leaders for a generation reared amid the unfavorable conditions of a colony in the wilderness. Likewise, the purpose of the later founding of Yale was to train men for the service of Church and State. The type of Christianity which created the early American college is now establishing in many non-Christian lands colleges for the fertilization of the minds into which the seeds of spiritual life have been dropt, thus to raise up men and women capable of religious and social leadership among their countrymen. This has proved remarkably effective in Japan. Large sums have thus been productively invested in other lands also. What was done for the emancipation of Bulgaria by men who had studied in Robert College is a well-known instance. In China there has just been opened at Changsha, the capital of conservative Hunan, a province of 20,000,000 people, an infant Yale, sustained by the Yale Foreign Missionary Society, broadly unsectarian, its officers mostly graduates of Yale.—*The Outlook.*

Gifts from Episcopal Sunday-schools

Thirty years ago the Sunday-schools connected with the Protestant Episcopal Church contributed only $7,000 a year for missions. In 1888 the amount rose to $29,323, in 1898 to $82,070, and after a steady annual increase reached $135,293 last year. The entire amount contributed during this period is $1,715,508. The Women's Auxiliary is to have the credit for the steady agitation which brought about such very gratifying results.

"Our Own Missionary" Movement Growing

Says the *Missionary Herald:*

A friend in Connecticut sends $1,000 for work under Rev. H. G. Bissell, of India, having been deeply stirred by his address at the annual meeting. The money had been set aside for a pleasure trip, but was given up under the conviction that it could better be used in the Lord's work in India. One of our corporate members agrees to assume the entire support of two missionaries, including not only salary but expense of outfit and journey to the field. It is a very unusual offer; but perhaps the most delightful thing about it is that the mission-

aries will be his own children, a daughter to go out under the Woman's Board, and a son under the American Board. In all, six persons have recently offered to support one or more missionaries.

Wanted by the American Board

This very specific and earnest call appears in the Congregational papers:

WANTED

BY THE AMERICAN BOARD

Support for three new missionaries by individuals or groups of individuals

These missionaries are all married men of splendid promise, one for India, one for China, one for Africa. Recently we have secured from individual donors the support of nine new missionaries, in most cases the entire cost being covered, including salary, outfit and traveling expenses. These offers have ranged from $500 to $2,000 per year. This is bringing great joy into the lives of these donors. There is no finer use of wealth than this. Here is a chance to establish a beautiful relationship with some of the choicest workers God ever sent to the American Board, and to make an investment which will count for time and eternity. Thousands of people will be brought into the kingdom by these missionaries and great progress be made through them in establishing Christian civilization. Correspondence is solicited with persons who can contribute sums of $500 and upward per year, and who are willing (D.V.) to continue this support for a series of years.

Bequest for Doctor Barnardo's Home

Mr. Fulford, of Brockville, Ontario, Canada, proprietor of several patent medicines, died last August, leaving an estate sworn to be worth £1,300,000. He left a will directing the conversion of the business into a joint stock company, and that to Doctor Barnardo's Homes should be left twenty per cent. of the profits annually. It may be said that this is shrewd advertising, but it is likely to be a valuable aid to the Homes if the management can comply with the terms of the bequest.

A School for Our Foreign-born

The American International College in Hartford, Conn., appears to be eminently worthy of its name, if judged by the polyglot character of its students. Of the 84 in attendance, 30 are Italians, 21 are Greeks, 12 Armenians, 5 Bulgarians, 4 Cubans, 3 French, 2 Assyrians, 2 Macedonians, besides a Chinaman, a Syrian, a Swiss, and a Jewess from Siberia. Of the entire number 30 were born outside of the United States, 19 were reared in the Greek Church, and 17 in the Roman Catholic Church.

The Tract Society and Our Foreign-born

The American Tract Society, according to its eighty-first annual report, just issued, is steadily pursuing its work and meeting its needs in a way impossible to any save an interdenominational society. It has recently added 87 new publications, in 14 languages, and is now publishing literature in 30 different tongues. Immigration is now largely of Iberic, Slavic, and Hebraic origin, and so large and varied is this part of our population that America may be spoken of as the home and foreign missionary field of the world. The Society makes every effort to deal with this class of the population. Three colporteurs, who are conspicuous as linguists, distribute literature at Ellis Island in 30 different languages. Some 95 colporteurs are in all employed, and last year visited 279,480 families, distributing 63,520 copies and portions of the scriptures.

What Most Surprized a Chinaman

When "benighted" visitors from non-Christian lands first visit "Christian" countries, what they particularly notice is not always to our credit. But we can read the following without a blush or regret:

A Chinese diplomat, when asked what surprized him most in America, said: "State care of insane, the Y. M. C. A., and

the lady in Chicago"—meaning Miss Jane Addams, who, besides founding and conducting Hull House, lecturing, and making books, finds time to be superintendent of streets and alleys in her ward.

The Foreigner and the Church

There are many tokens of an awakening of interest in the foreign-born citizens among us. Our religious exchanges contain much more material on this subject than they did several years ago. Recently in Boston an all-day meeting of Methodists was held, at which definite movements now under way were passed in review and a dozen men and women of different nationalities engaged in work for their fellow countrymen told what they are trying to do. The Methodists in New England have already a creditable record of work among immigrants and it is bound to increase if the counsel of such leaders as ex-President Warren and Mr. Bronson, the newly-elected secretary of the Methodist City Missionary Society, is followed. Professor Steiner of Iowa reports that everywhere he goes people are asking what can be done. He was at the State Y. M. C. A. Convention in Pennsylvania the other day, which appropriated on the spot $5,000 for work among immigrant classes, and it has asked Professor Steiner to give a portion of his summer to investigating conditions throughout the State. This is one of the first undertakings on the part of the Protestants in Pennsylvania where the foreigners are numerous, especially in the mining districts, and the fact that the Y. M. C. A. is undertaking it is fresh evidence of its aggressiveness.—*The Congregationalist.*

The Utah Gospel Mission

The annual report of the Utah Gospel Mission, of Cleveland, Ohio, shows that 4,500 miles by wagon in Utah and Idaho were covered by the missionaries during 1906.

This Society exists to carry on the urgent work of acquainting the Mormon people scattered throughout Utah and Idaho, with the Gospel. For the prosecution of the work three large Gospel wagons, with two or three missionary workers in each, cover the whole of this territory—a region three times as large as the State of Ohio. The workers converse with the people and hold meetings in the villages wherever an opening can be found. During the year 11,689 calls were made in 170 settlements, containing 65,000 people. The meetings held numbered 223, and 16,000 persons attended. Of the 65,000 among whom these missionaries worked, probably not one in fifty came under any other Christian influence. Since 1901, some 448 settlements have been visited, and in less than 100 of them is there any local Christian service, and even to these the Mormons do not go. The workers serve without salary, and the expenses of the work are met by donations from all parts of the country.

Presbyterian Work for Indians

Scattered through 15 states and among more than 40 tribes, for years the Presbyterian Church has been laying foundations and building for the Gospel. The number of ministers now at work is 27 white and 31 native; the number of teachers in the schools is 72 and 24; of churches 10 mixt and 85 native; with 355 and 5,333 members.

The Gifts of a Church to Porto Rico

Not long since the Presbyterian Home Mission Board sent out an appeal for $12,000 to build a church in San Juan, Porto Rico. On a recent Sabbath Rev. J. Ross Stevenson, of the Fifth Avenue Church, New York City, appealed to his people in behalf of this case with such good effect that $18,000 was at once sent in, of which $12,000 came from one person, who is to build the church alone.

Roman Catholic Opposition in Brazil

An article appeared in one of the daily papers of Rio de Janeiro since the Pan-American Congress, written by a monk in the Sao Bento Convent near at hand, denouncing in unsparing terms all the American Protestant ministers as impostors, and particularly

the audacity of the Bible societies. The colleges of the "Seminary of the Protestant Poly-Sectarian Propaganda" are, of course, the source of apostasy both from the faith and Brazilian patriotism. Such outbreaks of furious hatred are perhaps natural when we consider the conditions which produce them. They impose on the missionaries a heavy burden, which the Church at home ought to help them carry. It requires the finest quality of Christian patience to endure with much long-suffering the misunderstandings and bitter aversion of such opponents. At the same time their very fierceness is testimony of the great success of Protestantism in Brazil.

A Sample of Catholicism in Cuba

Bishop Galloway, of the Methodist Episcopal Church, South, has been visiting his church work in Cuba. In an interesting article contributed to the Nashville *Christian Advocate* he reports some observations as to the hold Roman Catholicism still has upon the public mind:

> I made a test on Sunday morning—the first Sunday in Lent. Certainly the faithful would be at their devotion that day, if ever. We went to three different churches, one the largest and most popular in the city. In one, where a number of gorgeously robed priests officiated and one delivered a philippic in Spanish against the *Protestants,* there were less than 75 people, and most of those of the lower classes. In the other two we found not more than 25, more than half of whom were negroes. From visitors to other Catholic churches we had similar reports. But that Sabbath afternoon we saw the real Havana, when the carnival procession, up and down the Prado, was on. Thousands of people were out, some wearing masks and all in gay attire, hilariously and furiously driving in vehicles of every character and automobiles of every size and shape.

EUROPE

English Free Churches Gaining Ground

Not counting the work of the Established Church, the various other leading Protestant bodies last year provided additional accommodation for 113,631 persons in their church buildings They also added 65,582 to the number of their communicants, 2,479 to the number of their Sunday-school teachers, and 34,953 to their Sunday scholars. The Free churches are dividing with the Established Church the responsibility of ministering to the religious life of England. They provide sittings for 8,403,819, while 7,270,000 are provided by the Church of England. Non-conformist communicants number 2,201,829—slightly fewer than those of the Established Church. On the other hand, Free Church Sunday-school teachers number 403,617, and those of the Church of England are only one-half as many. Sunday-school scholars in Non-conformist churches exceed those in the Church of England by nearly 500,000, the former numbering 3,500,000.

Rome Losing Ground in Great Britain

Comparing 1906 with 1879, there has been an increase in the United Kingdom of 6 Roman Catholic bishops, 1,849 priests, 890 churches, and 634 religious houses. But what about the people? In 1879 the population numbered 35,500,000, and the Roman Catholics claimed 6,000,000 adherents. Now the population is nearly 50,000,000, while, according to the Roman Catholic directory, there are only 5,625,000 Roman Catholics. Had their numbers kept pace with the increase of population, they should have numbered 7,700,000. Rome can not make progress among the people where the truth of the Gospel and the liberty of life in Christ are commonly known.

Do Foreign Missions Receive an Undue Share?

The C. M. S. *Gazette* recently published a most suggestive article upon "How to Use the Annual Report," and by quotations from that document proceeded to reply to divers stale objections, and this one among the remainder:

> So much needs to be done at home. We find that while the total voluntary contributions of the Church amounted in 1904-5 to over £8,000,000, those to foreign missions were under £775,000. We therefore reply that a great deal *is* being done at home, and, bearing in mind some familiar

figures, we represent that the Church gives annually £775,000 for the work among 42,000,000 nominal Christians at home, and £775,000 for work among 1,000,000,000 heathen and Mohammedans abroad. Or, we find that the population of the United Provinces (India) is larger than that of the United Kingdom; we see that the S. P. G. has some, but apparently not very extensive work in that part of India; we learn from the report that the C. M. S. has 38 clergy in the mission in question; in a liberal frame of mind we double that number so as to allow for S. P. G. clergy, and we call the number of Church of England clergy laboring among the 48,000,000 heathen and Mohammedans in the United Provinces 80.

Mission Colleges of the Scottish Free Church

This vigorous body of Scottish saints sustains no less than 10 institutions of higher learning in the foreign field, scattered through Asia, Africa, and the West Indies. These are the honorable names: Duff College, Calcutta; Wilson College, Bombay; Madras Christian College and Hislop College, Nagpur. In China, Moukden College. In Africa are Lovedale, Blythswood, Overtoun at Livingstonia, with the Hope-Waddell Training Institution at Old Calabar. And finally one in Jamaica to train men for the native ministry.

Mildmay Mission to the Jews

The founder and director of the Mildmay Mission to the Jews, Rev. John Wilkinson, having departed this life on February 12, his son, Rev. Samuel Hinds Wilkinson, has become his successor as director of the missionary work of the mission. Mr. S. H. Wilkinson has been his father's assistant for many years, and he directed the work almost altogether when his father began to suffer from the weaknesses of old age. The new director announces that there will be no change in the policy of the mission and that Russia, with its multitudes of Jews, will be extensively entered by the workers of the mission as soon as quietness begins to prevail in the unhappy land. One of the workers of the mission will make a trip of investigation among the Jews of Morocco during the summer and, if possible, make arrangements for steady work there.

German Christians Cooperating with the American Board

The *Missionary Herald* gives these details:

Two significant movements toward substantial and effective cooperation with the Germans in mission work have been put into operation during the year. These are in Turkey and Micronesia. Soon after the Armenian massacres German friends became interested in the efforts of our missionaries to care for the many orphans left destitute. Money was raised in Germany and sent to our missionaries in Harpoot, Van, Marash, and other places for that purpose. When the task of caring for these orphans became too heavy for our missionaries to bear alone, German assistants were sent out, in some cases, to cooperate. Cordial relations upon the field were established between our missionaries and the German workers. Out of this has grown an agreement, entered into this year, by which it is expected the "Deutscher Hülfsbund" will send into different parts of Turkey carefully selected German missionaries to cooperate with our forces in aggressive evangelistic, educational, and medical work. The principle of cooperation is as follows:

1. The Germans are not to enter upon work within territory now occupied by the American Board without the approval of the missionaries of the American Board on the field.

2. If the Germans enter upon such work, just what they will do and in what place they will begin operations shall be decided by the German and the American missionaries on the ground in conference and by mutual agreement.

3. Armenian teachers, preachers, etc., dismissed by one body shall not be employed by the other unless the approval of the dismissing body is secured.

4. The amount of salaries to be paid to the Armenians shall be agreed upon jointly, so that there will be no disagreement in that line.

5. The Germans will not found separate congregations, but they will join in the church work of existing Protestant-Armenian Church.

Since we are not able to provide either the missionaries or the money necessary to push the work in Turkey as it ought to be pushed, we gladly welcome the cooperation of our German brethren.

The other movement in this direction is that of the National Young People's Society of Christian Endeavor Union of Germany, which has already sent, at its own

charges, three trained and consecrated German men to cooperate as assistants with our missionaries in the Caroline and Marshall Islands. Another man is expected to be upon the way in a few months. This method of cooperation promises to meet fully the demands of the German government in the islands regarding the use of the German language.

A short time ago the German Young People's Association for Positive Christianity (Jugendbund für Entschiedenes Christentum), not a missionary association, also sent out a missionary and a Christian lay helper (a practical farmer) to the Caroline Islands to assist the American missionaries in their work, which is threatened by the aggressiveness of the Roman Catholic missionaries.

Missionary Work in German Colonies

It is little known that the German emperor rules 14,000,000 heathen in the colonies of the Empire. Little missionary work in these German colonies is done by English, American, and other non-German missionary societies. In German West Africa we find the Finnish Missionary Society; in German East Africa, the Church Missionary Society and the Universities Mission; in Kamerun, the American Presbyterians (North); upon the Caroline and Marshall Islands, the A. B. C. F. M.; upon Samoa, the L. M. S., the Seventh Day Adventists, and the Salvation Army; and upon the Bismarck Islands, the Australasian Methodist Missionary Association. The German missionary societies, however, are quite active in these German dependencies. Thus we find in German East Africa Berlin I., Berlin III., the Moravians, and the Leipsic Missionary Society at work. In Kamerun the German Baptists and the Basel Evangelical Missionary Society are engaged in missionary work. In German Southwest Africa the Rhenish Missionary Society preaches the Gospel, which society, together with the Neu Dettelsau Missionary Society, provides also for the heathen inhabitants of German New Guinea. In Kiautschou, the German possession in China, missionaries of Berlin I., and the General Evangelical Protestant Missionary Society, Berlin, are at work. The reports of all these societies show that in all German colonies the congregations gathered by 208 ordained missionaries had nearly 70,000 native members a year ago, and that nearly 45,000 children attended the different missionary schools. During the year 1905, 3,717 heathen were baptized, while more than 10,000 adults were receiving instruction preparatory to baptism.

Brief Items of Missionary News

In Saxony, Germany, last year 5,171 Roman Catholics became Lutherans, while only 250 Lutherans became Roman Catholics.

In a number of strong Protestant cantons of Switzerland the separation of Church and State is being vigorously agitated, owing largely to the aggressiveness of the Roman Catholic party.

The United Norwegian Lutheran Church in America has elected Rev. P. C. Halvorsen, president of the Theological Seminary in St. Dauphin, Madagascar. The United Synod raised $40,000 for the work on this island in 1905.

Missionaries of the Rhenish Missionary Society upon Sumatra baptized 153 Mohammedans during the last year. Especially in Si Manoson, the principal station of the Mohammedan district, Christianity has become a power, tho only five years ago the chief affirmed with an oath that after five years all native Christians should have disappeared. In the district of Si Pirok a native Christian has become chief in place of a Mohammedan.

The missionaries of the Leipsic Missionary Society baptized 43 heathen some time ago in Mamba, East Africa, and 29 two months later in Mwika, another station of the same district.

Albama to Have the Gospel

It is announced from Boston that "two friends offer a handsome sum for instituting new work in Albania. The fund will cover the entire expense for five years. For over a year we have been telling of the extraordinary opportunity in this country which lies just north of Greece. Altho under the sway of Turkey, their interest in Mohammedanism is very slight. They can not read the Koran in Arabic, and their Mohammedanism is more nominal than anything else. They are a hardy European stock, and have maintained their virility since the days when they furnished Philip and Alexander to the world. They now number 750,000. Representatives of this nation have been beseeching us to send them missionaries and teachers, and we have regarded it as one of our most hopeful openings. Now at last they are to receive the Gospel, since we have in sight both the money and the missionaries."

What War Costs "Christian" Europe

Protestant Christendom altogether contributes nearly $20,000,000 annually for the diffusion of the Gospel in all unevangelized countries. But from the publication of the appropriations made for the armies of Great Britain, France, Germany, and Italy, it appears that France and Germany for the year 1906-7 have appropriated nearly the same sum for their respective army establishments. France's appropriation is $156,614,380. Germany approaches this amount, with $156,608,043. Germany, however, appropriated $1,631,593 for fortifications, in comparison with $1,158,000 which France will apply to this form of national defense. Great Britain will spend for the year $144,987,336 for army maintenance. This includes $11,435,580 for forts, an amount which makes the German and French appropriations for this purpose seem diminutive. The United States has appropriated for the fiscal year $7,817,165 for the army and $5,053,998 for fortifications. Italy will spend $55,107,650 for the army and nothing for new fortifications.

Oppression and Revolt in Roumania

Interpreters of history who insist that behind many of the political uprisings of the past which are credited to personal ambition or dynastic jealousies really stood the masses of the people nominally hostile to men or reigning families but actually fighting for their own economic betterment, may turn to the present situation in Roumania as proof of what they mean. Approach the strife from one side and it is a people's revolt against the king, with the usual accompaniment of fleeting success for crudely armed mobs in the first engagement and then subsequent triumph of the trained soldiers using artillery. Viewed from another standpoint, it is the uprising of an exploited peasantry chiefly against land owners and syndicates whom the dynasty has permitted to grind the poor. Already the king has granted concessions to the people clamorous for access to the land and for lessened taxation; already the economic appeal has triumphed, if the resort to arms has failed. Incidentally the Jews have suffered from the irate Christian peasantry, not always because they are of a different religion or race, but because, as in Russia, they have aided in exploitation of the masses.—*The Congregationalist.*

The Outlook for Work in Russia

The American Board already occupies the Russian frontier, from Persia on the east to Austria on the west, and under the edict of toleration has begun missionary operations on a modest scale, from both ends of the line, especially from Austria as a base. Under the leadership of Dr. A. W. Clark, of Prague, work has been started in Lodz, Poland, by a young man who went there as a clerk. He was formerly a member of the Y. M. C. A. in Prague, and

after giving up his clerkship to devote himself entirely to evangelistic work, he was supported by a Scotch lady. Now friends in St. Petersburg are helping, and last spring he started a paper for Bohemians in Russia. The conversion of these Bohemians in Russia is looked on as likely to have a very important influence not only among their own people, but on account of the similarity of the languages and their Slavic sympathies, also in the evangelization of the Russian people. Three years ago a young man came from Russia to Bohemia in search of employment, and was invited to the Gospel services. Last May, learning that a colporteur was wanted, he felt that this constituted a call to go back to Russia to circulate good books and to labor for Christ among his own people. In this way an opening is being made in the once exclusive empire.

MISCELLANEOUS

A Call to Prayer for China

On September 7, 1807, Robert Morrison, the first Protestant Missionary to China, landed at Canton. From April 25 to May 6, 1907, a Centenary Conference will be held at Shanghai to commemorate this event and to celebrate the completion of the first century of Protestant missionary effort in that Empire. This important Conference of some 700 delegates will represent the work of nearly 80 missionary boards and societies and 3,832 missionaries, men and women, who are now laboring for the evangelization of from one-fourth to one-third of the human race. It will review the growth of a movement which, beginning with one convert in 1814 and six in 1842, numbered 150,000 communicants or more in 1906, and has extended its churches, schools, and hospitals to every one of the eighteen provinces of China.

The Conference comes at a critical time in the history of China, and must inevitably consider problems of the gravest moment. These relate to the wisest and most efficient way in which to meet the greatest opportunity ever presented to the Church of Christ in all its history.

In view of the supreme importance of this Conference, the Committee on Reference and Counsel of the Foreign Missions Boards in the United States and Canada earnestly asks that special prayer be made for it—that there may rest upon it, and all its memberships, through all its sessions, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," that it may be enabled to accomplish the duty placed upon it by so great an opportunity, and that, if God so will, the Conference which marks the end of the *first,* may also mark "the beginning of the *last* hundred years of missionary work in China."

—ARTHUR J. BROWN, *Chairman.*

An Old Story in Modern Dress

Joses Barnabas lived at Cyprus, 45 miles from the base of operations, when the forward movement for foreign missions first began to go away from Jerusalem. He owned land, and was probably wealthy, altho a Levite. There was no law or social regulation enjoining communism, but in the excess of his goodness he cared not for precedent. He had faith in the enterprise and, being a landowner, knew values. Being full of the Holy Ghost he knew enthusiasm as well. So he sold his land and brought his money and laid it at the apostles' feet. (Afterward he became his own missionary and had a parish in Asia.) . . . Barnabas stuck to the forward movement all his days. In 1 Cor. ix: 6 Paul mentions him and implies that he was still at work, unmarried, and toiling with his own hands. But he could not have missed his farm much, for tradition relates that "he became bishop of Milan, preached in Rome, converted Clement, and died a martyr in Cyprus." He was a man who es-

teemed the interests of the cause greater than his personal interests. Who follows in his train?

—REV. S. M. ZWEMER.

What a Missionary Must Know

A missionary must be at least as many-handed as the Hindu god whom he goes to combat. He must be like the bronze Livingstone of Princess Street Gardens in Edinburgh, hatchet, Bible, and all. He must know how to sew garments for heathen nakedness, as did that glorious high churchman, Bishop Selwyn. He must lead in industrial education, as did the great deceased of 1906, Doctor Stewart, of Lovedale; or be to another nation what the peerless Duff was to the educational system of the Indian Empire. He must be able to make bread pills for Africans, or to set a broken limb with nothing but the limb of a tree, a jack-knife, and part of his wife's skirt as adjuvants. He may need to speak with tongues, like our old hero, Doctor Riggs, who had a working knowledge of 20 languages and spoke fluently in 12. He must understand the religious beliefs of his chosen people as fully and as sympathetically as he knows Christianity. He should learn what pedagogy can teach him concerning the child mind projected on into the decades following adolescence; for he, like his Master, is always the teacher, the teacher, the teacher. He must know the principles of national evolution and be prepared to guide in the transformation of races and nations. He must be in a human-divine way a Jesus, a Savior to the people.

Money for Missions

The inhabitants of Germany spend annually $50,000,000 for eggs, $60,000,000 for cheese, $100,000,000 for coffee, $105,000,000 for sugar, $120,000,000 for milk, $125,000,000 for wine, $175,000,000 for whisky, and $394,000,000 for beer. On an average every German contributes annually 4 cents to foreign missions and 1¼ cents to home missions, while he spends $7 for beer alone, and $12 for wine, whisky, and beer together. What a pitiful state of affairs!

The total incomes of British missionary societies is nearly $9,000,000, which represents less than 25 cents each of the population. It is stated that the people of Great Britain lay aside in savings $5,000,000 a day. Thus more is accumulated and not of immediate use in two days than is given for foreign missions in a whole year.

The whole Christian world of 150,000,000 contributes only some $17,000,000 for missions. The State of New York, with a population of nearly 8,000,000, pays nearly $17,000,000 every year in licenses for the privilege of selling liquor, not for the liquor itself. The liquor dealers must make considerably more than this amount in order to pay the license tax.

OBITUARY

Kali Charan Banurji, of India

News has come of the recent death of one of India's leading Christian converts from Hinduism. Kali Charan Banurji was born in 1847 and came of a respectable family of Khannyan near Pandra in Hooghly. He was a distinguished student of the Duff College, whence he took his M.A. degree and the gold medal of his year. He belonged to the younger generation of the converts of the celebrated Doctor Duff, having been baptized in 1868. In his last years he was no less than the registrar of the University of Calcutta. This wide-renowned orator, one of the foremost few of the political leaders of the National Congress, was held in the highest esteem by the Christian public of the Indian and European communities of India. He was a born minister of the Word of God, full of missionary zeal and evangelistic fervor; the founder and promoter of many Christian movements and the acknowledged leader of the Indian Christian Community in North India, if not the whole of India, is now "Safe in the Arms of Jesus."

FOR THE MISSIONARY LIBRARY

EGYPT AND THE CHRISTIAN CRUSADE. By Rev. Charles R. Watson. Illustrated. 12mo, 288 pp. Cloth, 50 cents; paper, 35 cents. Board of F. M. of the United Presbyterian Church, Philadelphia. 1907.

Here is an excellent mission study volume on Egypt, cheaply published in order to bring the price within reach of all. It is a comprehensive and intelligent survey of the social, political, and religious conditions in Egypt, as well as of the great missionary movement in this interesting country. The author was born in Egypt and writes in a clear and forceful way of the history, people, and missions.

METHODS OF MISSION WORK AMONG MOSLEMS. Papers read at the Cairo Conference. Privately printed for the use of missionaries. 12mo, 238 pp. $1.00 *net*. Fleming H. Revell Co., New York. 1906.

This volume, in which is described the technical side of missionary work for Moslems, shows the missionaries to be sane and sanctified statesmen. Recognizing the many good features of Islam and the difficulties which one encounters who seeks to lead them to faith in Christ as the Divine Savior, these men and women set themselves to their God-appointed task. Without ranting at Moslem believers or using stock cant phrases these discussions take up the questions of how to reach Moslems, high and low, with the Gospel of Christ. The work among illiterate and educated classes is described; the character of medical and literary branches of mission work is set forth; conditions of baptism, controversy, backsliders, women's work—these and other topics are ably treated. It is a volume of great value to students of the Mohammedan problem. It is indispensable to workers among Moslems.

MISSION STUDIES FOR THE SUNDAY-SCHOOL. Three series. For Junior, Intermediate, and Senior Grades. By Rev. George H. Trull. 15 cents to 25 cents each. The Sunday-school Times Co., Philadelphia.

Mr. Trull, the assistant pastor of the Fifth Avenue Presbyterian Church, New York, has made a careful study of the problem of how to teach missions in the Sunday-school. With the help of others who are interested in the subjects and who have had practical experience in Sunday-school work, he has prepared these excellent courses of study for the guidance of teachers.

The first series takes up six subjects in a series of studies—the Southern mountaineers and foreigners in America, Wm. Carey, David Livingstone, John G. Paton, and John Kenneth MacKenzie. The second series of ten studies furnishes chapters on John Eliot, David Brainerd, Marcus Whitman, and Egerton Young, of America; and on the Dark Continent with biographies of Robert Moffat, Samuel Crowther, David Livingstone, and Alexander Mackay. The third series devotes four studies to foreigners in America, and six to India, the land, people, religions, and individual missionaries who engaged in various phases of work. The matter is presented in slightly different form for senior and for intermediate and junior grades and the questions at the close of each chapter are suggestive and adapted to the grades for which they are intended. The chapters are very brief and can not be much more than suggestive, but they are written in a bright, interesting style, which can not fail to hold the attention of scholars.

We welcome these text-books as a distinct step in missionary education in Sunday-schools. They are excellent either for use in summer sessions or to supplement the regular Bible study courses. The material furnished could often be used to great advantage in illustrating the missionary truths of the Bible. It would be an advance step if the senior, intermediate, and junior studies, respectively, were prepared by men and women who make a specialty of work in those departments. The method of presentation might in this way be more particularly adapted to the age for which it is intended.

THE STORY OF THE CENTRAL ASIAN PIONEER MISSION. Illustrated. 8vo, 45 pp. 1*s.* Morgan and Scott, London, England. 1906.

This mission was founded by Rev. W. S. Norwood in 1902 for the purpose of carrying the Gospel to the tribes living beyond the frontier of India. This small volume describes the occasion of its beginning and method of its growth. Mr. Norwood is now in Hoti-Mardan, North India, seeking to reach those who are beyond the reach of other missionary agencies in India. The work and field are more fully described on another page.

THROUGH THE HEART OF BRAZIL. By Fred C. Glass. Illustrated. 8vo, 136 pp. Cloth, 50 cents; paper, 35 cents. South American Evangelical Mission, Liverpool, and Gus R. Witte, East Northfield, Mass. 1906.

Mr. Glass has been for fourteen years a missionary in Brazil and here records his diary of adventures during an expedition of some 5,000 miles by river, rail, and road through Brazil. The book contains interesting information about the Brazilians and the Indian tribes. Many of the personal items are interesting to the general reader, but the picture of the social and religious conditions should stir Christians to action.

FOREIGN MAIL ANNUAL, 1906. Pamphlet. International Committee of the Y. M. C. A., New York.

Here are some stirring accounts of the progress of work for young men in foreign lands during the year 1906. Six new mission posts have been occupied by American Y. M. C. A. secretaries—Peking and Chenter, in China; Nagasaki, in Japan; Manila and Jamalpur, in India. The work has advanced in every direction, and the story of the progress is well told in these 77 pages by the men who have done the work. It is well worth reading.

NEW BOOKS

EGYPT AND THE CHRISTIAN CRUSADE. By Rev. Charles R. Watson. Illustrated. 12mo, 288 pp. Cloth, 50 cents; paper, 35 cents. Board of F. M. of the United Presbyterian Church, Philadelphia. 1907.

EASTERN MISSIONS FROM A SOLDIER'S STANDPOINT. By Col. G. K. Scott Moncrieff, C.I.E. 2*s.* Religious Tract Society, London. 1907.

DEVELOPMENT OF RELIGION IN JAPAN. By Dr. G. W. Knox, author of "Japanese Life in Town and Country," etc. 8vo. $1.50 *net.* G. P. Putnam's Sons, New York. 1907.

RELIGIOUS LIBERTY IN SOUTH AMERICA. By the Rev. Dr. John W. Lee. 12mo. $1.00 *net.* Jennings & Graham, Cincinnati. 1907.

THE AWAKENING OF CHINA. By Dr. W. A. P. Martin. Geographical Library. Illustrated. 8vo. Cloth, $3.80 *net.* Doubleday, Page & Co., New York. 1907.

HISTORY OF THE PHILIPPINE ISLANDS. With Descriptions of Japan, China, and Adjacent Countries. By Dr. Antonio de Morga. Translated, edited, and annotated by E. H. Blair and J. A. Robertson. Illustrated. Two volumes. $7.50 *net.* The Arthur H. Clark Company, Cleveland. 1907.

COREA: THE HERMIT NATION. By William E. Griffis. Revised and enlarged edition. Illustrated. $2.50. Charles Scribner's Sons, New York. 1907.

ILLUSTRIOUS CHINESE CHRISTIANS, BIOGRAPHICAL SKETCHES. By W. P. Bentley. 248 pp. Illustrated. Standard Publishing Co., Cincinnati, O. 1907.

POWERS OF THE AMERICAN PEOPLE, Congress, President, and Courts. By Masuji Miyakawa, D.C.L., LL.D. 8vo, 260 pp. $3.00 *net.* N. Hayes, Washington, D. C. 1907.

THE MOUNTAIN PEOPLE OF KENTUCKY. By Wm. H. Honey. Illustrated. 8vo, 196 pp. $1.50. Robert Clarke Co., Cincinnati. 1906.

LITTLE BOOKS ON MISSIONS: "The Way of the Lord Prepared," by A. B. Leonard; "Malaysea," by Bishop Oldham; "Mexico," by John W. Butler; "Korea," by Geo. Heber Jones; "India," by James M. Thoburn; "China," by Bishop Bashford; "South America," by Bishop Neeley. 16mo, 107 pp. each. 35c. *net* per volume. Jennings & Graham, Cincinnati. 1906.

ILLUSTRIOUS CHINESE CHRISTIANS. By W. P. Bentley. 12mo, 250 pp. $1.00. Standard Publishing Co., Cincinnati. 1906.